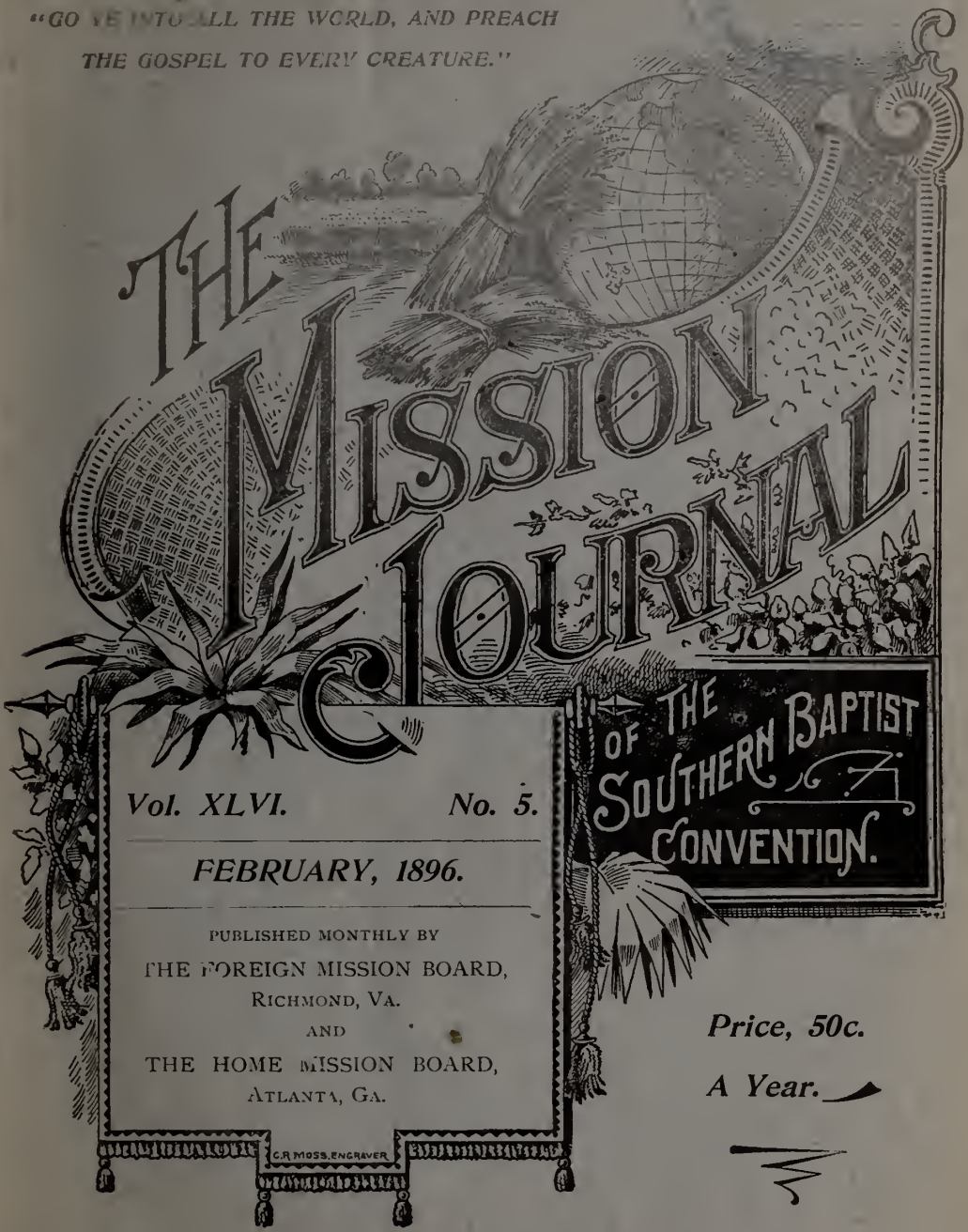
I. 7.
Foreign Mission Journal

"GO YE INTO ALL THE WORLD, AND PREACH THE GOSPEL TO EVERY CREATURE."



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OF THE SOUTHERN BAPTIST CONVENTION.

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FEBRUARY, 1896.

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The Mission Journal.

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Foreign Department.

MAKE IT KNOWN.

How are we to get our people informed as to the greatest work in the world? If they know they will give for Foreign Missions. They have the means, and they give when informed. OUR LEADERS MUST TEACH THEM. Not only pastors, but deacons and Sunday School superintendents and teachers, and other leaders in God's work. Well, how?

(1) LEARN YOURSELF. No one can tell what he does not know. Make yourself thoroughly familiar with the work or some phase of it; then you are prepared to tell.

(2) TALK ABOUT missions and missionaries. Weave it into conversation. Have tact and good sense, and use it for God. You will be surprised how little people know of missions; how you can entertain them if you know.

(3) Select good books on missions and loan them; also get people to buy them. A layman loaned his pastor "Crisis of Missions," adding a few words in commendation. The latter read it, got on fire for missions more than ever, preached on the subject the following Sabbath, and took the largest collection the church had given in years for the work. He then bought and gave away copies of the book to other pastors. By all means take religious papers, which are now more than ever rich with missionary information, and do not forget that THE MISSION JOURNAL ought to be in more than one hundred thousand homes of the South if we would do great things for God.

(4) USE TRACTS.—Here again tact is needed. The tract with a few words of explanation or commendation is worth probably five without. This adds personality to the truth we give out, and besides calls special attention, which awakens a spirit of further investigation. Here is an opportunity for our B. Y. P. U. S. If

they want to work for Christ methodically, let them have a rack put in the vestibule of the church and keep it supplied with the best tracts on missions as well as on other subjects. The writer knows of a case where this was tried with fine effect. Tracts will go in houses where the preacher is not welcome.

(5) SING for missions. Get songs for Christ's universal kingdom set in the minds and hearts of the people. Comment on and explain these songs. Make old and young repeat until they know them and their meaning.

(6) WRITE FOR MISSIONS. Many can use pen in book or newspaper or letter. Write for the Master's cause. Write privately, write publicly.

(7) ILLUSTRATE WITH MISSION INCIDENTS. Some of the most beautiful illustrations of what God is doing may be taken from the lives of the missionaries, and how God is working through them. These illustrations will often take hold of the heart where the missionary sermon will fail. God teaches by His works as well as in His word.

(8) GIVE FOR MISSIONS. Example is a wonderful teacher. You may talk and write and weep, but after all you show what you feel about the work by the way you give. God gave His son for it, and so showed His love for the lost and perishing.

(9) Praise for the results of mission efforts. See the marvels God has wrought, and with encouraged heart praise Him in the presence of all the people. Make His wonderful acts to be known in praise before Him.

Oh, that all might know of the works of the Lord, and press forward to extend His kingdom in all the earth.

AN OLD PRINCIPLE WITH A NEW APPLICATION.

The power of habit is recognized in most departments of life, and appreciated by all. To change from our accustomed chair or bed often brings a degree of inconvenience. Turning the hand to any line of work out of the habitual channel results in awkwardness and inefficiency for a time. The mind works most freely and effectually along habitual lines. Even animals feel the force of habit. An old mill-horse was found grazing around in a circle, as the result of his former habit in the mill of going round and round. Scientists say that the particles of the brain undergo changes when a new habit is formed. The formation of any new habit is usually resisted, especially a praiseworthy habit.

Contributing to missions is a form of service subject to the law of habit. We need not wonder that churches are made uncomfor-

table at first, when an earnest pastor begins to preach missions. It is the natural resistance to the unusual. They must become accustomed to hearing missions from that pulpit, accustomed to appeals for money. Then it is received as a matter of course. We need not be astonished, on the other hand, if churches lapse into their former indifference, if the preaching of missions is for any cause discontinued. *Iteration* is the secret of success. Repeat, repeat, repeat—and again we say, *repeat.*

MISS E. B. SALE.

Miss E. B. Sale, the new missionary to China, recently appointed by the Board and supported by the Strawberry Association of Virginia, sailed for China on January 28th. Very interesting farewell services were held in the Bedford City Baptist Church on the evening of January 14th. Miss Sale is a young lady of more than ordinary ability and culture, and goes out to her field in Canton, China, followed by the prayers of many lovers of missions at home. She has written an excellent sketch of her life, and we are glad to give it in her own language:

"I was born in Bedford City (Liberty), Va., June 3, 1870. In 1888 I entered the University of Nashville, where I received the degree of A. B. in 1893, having in the meantime taught two years in Murfreesboro, Tenn. Since my graduation I have taught in Virginia.

"In former days nothing was further from my thoughts than becoming a missionary—except becoming a Baptist! My heart was filled with intellectual ambition, and I regarded those whose religion was less formal than my own as 'extremists' or 'fanatics,' whom I pitied or despised. Yet deep in my soul was a thirst for the 'living God,' which I vainly tried to quench at earthly fountains. In all faithfulness the Lord led me to the Source of Life, but because my will was stubborn and my pride unyielding the way was long and dark. I thank God for the conflict which extended from the first feeble beginning of my Christian life (1883) to the final surrender of my will (February 22, 1893). I suffered intensely, but not needlessly. Only by the way of death may we enter into the Resurrection Life, and we cannot die without pain. The sufferings of the past are not worthy to be compared with the glory that has even already been revealed.

"My change of denomination was not the result of a struggle, but of a growth. When I began to study the Bible, not for the purpose of finding the embodiment of my previous belief, but to know the truth, *the truth made me free*, and I was a Baptist with-

out knowing it. It was a great surprise to find that the Word of God had led me to the 'despised sect,' and a great joy to learn that so many others held the doctrines that I had 'discovered.' I was baptized in Bedford City, Va., August 13, 1893, and have found sweet, helpful fellowship among the people whom I had ignorantly supposed to be uncultured and bigoted.

"After the love of Christ had taken possession of heart and life I could no longer live unto myself. The call to mission work, which I had fiercely rejected, came back to me as a burning desire. I felt that it would be my highest privilege to witness for Christ in China. He who gave the desire has wonderfully wrought its fulfillment. Obstacles have been removed in answer to prayer, and my going forth has been made a blessing to the churches of my own Association. Finding that the Board could not send me, they agreed to increase their contributions sufficiently to pay all expenses, and so it is that I hope on January 28, 1896, to sail for Canton, China. 'This is the Lord's doing; it is marvellous in our eyes.'

"I trust that this little personal testimony may be helpful to others. As I trace the development of God's purpose in my life, and see in each circumstance preparation for the future work, I feel

> 'The best is yet to be—
> The last of life for which the first was made;
> Our times are in His hand,
> Who saith: 'A whole I planned;
> Youth shows but half; trust God, see all, nor be afraid!'

"Will not those who read these lines pray that 'He who hath begun a good work in me will surely perform it until the day of Jesus Christ'? To him be glory and honor and praise forever! Amen.

"EDMONIA BELL SALE.

"December 25, 1895."

"I OBJECT TO THE PLAN."

The following is from the pen of a writer in the *Arkansas Baptist*, and is brimful of common sense and Gospel truth:

"But says an objector, 'I am a missionary, but object only to the plan.' As a general rule this objection is urged by those who have no plan at all, and serves only as an excuse for doing nothing at all. Dear brother, do you suppose that God will accept such an excuse? Certainly not. The meanest and most expensive plan which Baptists have ever fostered is doubtless better than no plan

at all. For illustration, imagine yourself with others standing on the shore looking on some large body of water; a vessel laden with passengers is passing by; all at once the boilers explode, the vessel is wrecked and the passengers are hurled suddenly into the water. What would you think of a man who would look with indifference upon such a scene as this, and all, too, just because he objected to some method or plan being used to rescue the perishing ones. He says, 'I don't like that life boat, I don't like that yawl, that skiff, that canoe, that tug, that rope, that plank; I don't like anything you are using, but I want you all to understand that I want those perishing ones saved just as much as you do; I only object to the plan upon which you are saving them. Suppose that in after years you should hear that objector say, 'Oh, it nearly broke my heart to see those helpless passengers drown,' would you not know that he was lying? What kind of an estimate does God put upon that professed Christian who calmly looks on while sinners are going down to hell and says I do want those lost ones saved, I pray for them, I too am anxious, I only object to the plan. Suppose, however, that all these spectators are really anxious to rescue the perishing, but unfortunately they get to quarrelling over plans; one proposes one plan, another proposes some other plan; one will not work on this plan and another will not work on that; and thus they wrangle over plans until very nearly every soul sinks to rise no more. While this unfortunate quarrel is going on one spectator seizes a plank, throws himself into the water, paddles out and saves just one; has he not done better than they all? Certainly. And let that objector who is not laboring to send the Gospel to the millions of lost souls going down to hell, according to any plan, keep his lips sealed; he has no right to open his mouth in opposition to any plan."

FEATHERS FOR MISSIONARY ARROWS

The following fact is stated in few words, but is of far-reaching significance:

In Uganda, Africa, there are already 100 native Christian preachers wholly supported by native contributions.—*Missionary Magazine.*

* * *

"The Hindu religion is a good enough religion for the Hindus," we often hear. But we ask in what respect do Hindu sons of Adam differ from American sons of Adam? Are Hindu sin, and Hindu sorrow, and Hindu degradation less terrible than American sin and sorrow and degradation, that they require a less potent remedy?

The waking of Japan from that great sleep in which the East has lain for a thousand years appears likely to prove the most serious event of recent history.—*N. Y. Evening Post.*

* * *

"As an illustration of the fact that the people of France are not a unit in respect to the efforts of France to conquer Madagascar, we quote the following from a French newspaper, the *Chambre Haute:* 'A religious service has taken place in all the Protestant Reform churches in Paris to pray for a blessing on our French soldiers and marines of the expedition against Madagascar. Wretched expedition, of which the promoter is Jesuitism under the veil of patriotism! Poor France.'—*Missionary Herald.*"

* * *

In an article on "Not Holding the Ropes" the *Missionary Herald* gives the following extract from a letter of a missionary:

"A missionary in European Turkey writes: 'Not less than one-fourth part of my salary last year went into my 'tithes' in order to keep the work going, and the workers from being pinched too badly. If there is not some relief by July I must take measures to reduce expenses—even by cutting down work and cutting off workers.'"

* * *

The Chinese have been shaken out of their conservatism sufficiently to begin to talk about the necessity of railroads in the "Celestial Empire." The fatal difficulties of transportation in the recent war have revealed to them the fact that they are too far behind the times to cope with any modern nation, even Japan, upon which they have been accustomed to look with serene contempt. The day of great changes in China seems to be already at hand.—*Church at Home and Abroad.*

GEESELIKE CHRISTIANS.

BY REV. H. R. BERNARD.

When I first moved to Athens my attention was attracted to the Jewish method of fattening geese. When my Israelitish neighbor bought a goose to eat he first made her fat, and in this wise: He placed the goose on her feet in the bottom of an empty barrel, and then proceeded to drive tacks through her feet into the wood, securely fastening her down to one position, in which position she was fed and fattened. It occurred to me that while this was good for geese it was unwholsome for Christians to be subjected to such

a *regime*. And yet it is often the case when one is converted and joins the church; he has his feet, figuratively speaking, nailed to the floor. The idea seems to be that such an one is to be fed on the "sure mercies of David and other such diet." There are hundreds and thousands of people in churches with their feet nailed down to-day. I say again that to be in such a position is good for geese, but bad, very bad, for church members. See here! you Christians that have the use of your feet, get these people loose, Start them on circuits working for missions. In this way they will thrive.

HOW WE DO IT—A VALUABLE SUGGESTION.

BY REV. D. W. KEY.

I recently suggested to the Young People's Missionary Society of my church a method of missionary study. It was at once adopted with a degree of interest that prompts me to seek for it a wider field of usefulness. I indulge the hope that it may be of some use to other societies and bands engaged in missionary study.

1. One month is to be devoted to the study of a field or country. Special work will be assigned to a few members, while all will be on the alert to contribute useful or interesting information about the field under consideration. The society meets twice a month.

2. Photographs of missionaries will be collected. When pictures of our missionaries appear in THE MISSION JOURNAL they will be cut out and preserved. A brief sketch of each missionary will be placed in this missionary album on the same page. Personal notes will be added from time to time showing the movements of missionaries, marriages, deaths, &c.

3. There will be as many portfolios as there are fields, each portfolio to be in charge of a young lady, who will classify and preserve the results of the month's work for future reference and study. Items of interest found at any time are to be sent to the person who has the portfolio of that country in charge, and will be arranged and kept for use at subsequent meetings. Tracts, letters of missionaries, newspaper articles and addresses will be so preserved as to be readily consulted.

4. When a field comes up for repeated study in the order of rotation an effort will be made to increase our fund of information. This will necessitate a brief and desirable review of what has been accumulated.

While we talk with men let us unceasingly talk with God about His great work entrusted to us.

WHY?

BY REV. ALEXANDER A. LOMAX.

I have read with interest Brother Willingham's appeals; I have listened with tearful eyes and a throbbing heart to his burning words. The query comes to me, *Why?* Our Board is in debt. Our land is in peace; our crops abundant; our prosperity marvellous; our piety (as a denomination) unquestioned; and yet—*in debt!* Are all our missionaries poor? Does God call none to the mission fields but the poor, whom we must support? Do not many compound with duty and stifle convictions by staying at home and giving a *pittance* to the cause?

Are there not many men and women, who have already a competency, who could give themselves to the work of foreign missions and live on their income? Why not?

I have naught to say against endowments of schools, orphanages, homes for the aged, and many other *costly* and *benevolent* enterprises; but the vast fields whitening for the harvest—a lost world—800,000,000 on this planet without the gospel—this appalling thought should absorb, yea, consume us till we give them the gospel of life. Are we not in danger of satisfying ourselves with what we are doing at home, and neglect the weightier matter of obeying the great commission of our risen Lord? *Going* and *giving* should be our watch-word and battle-cry for 1896. Do the poor have to make all the sacrifices? I trow not. This we ought to have done, and not to have left the other undone.

THE GOOD SEED SOWN IN FOREIGN SOIL.

REV. J. S. KIRTLEY, D. D.

In explanation of one of His parables Jesus said: "The good seed—these are the sons of the kingdom"; and from that day to this the extension of the kingdom has been through the sowing of the same good seed.

The preaching of the word—that is sowing good seed—seeds of truth, gospel truth; the truth that Jesus wants sown. But that is not the full gospel; that is not the complete seed, unless the sower himself and the seed, now become one, are sown together. The gospel embodied, the word made flesh again in the "sons of the kingdom"—that is the form in which Jesus wants it to go.

The giving of our men and women to the heathen is a gift of pure love, made with no hope of reward, and therefore a perfect example of the missionary spirit. Our hearts go with them; we

sow them in that promising soil. The giving of money is only incidental to the giving of men and women. Sending printed volumes of the written word is necessary, but that word is in the hand and in the heart of the living, breathing, thinking, loving word—the sons of the kingdom; therefore it is effective under the direction of the Spirit.

It was not surprising to us that Col. Cockerill should write the other day from Korea: When I think of the well-educated, refined women conveying themselves to this doleful, dirty, bad-smelling, absolutely repulsive country, I am amazed," for they are the good seeds of the kingdom whom we have sent there. They are worth more to the Koreans than all that Japan or Russia can ever do for her.

I have a friend who received $1,200 a year as pastor of the Baptist church in the town. Another friend said of him: "Twelve hundred dollars a year! Why the people could afford to pay him that much just to walk out on the streets an hour or two each day, and let them look at him." Such a face and form and bearing as his would be more impressive than anything he ever said.

We ought not to be averse to parting with them, for we must remember how Judaism bestowed on us the fruitful seeds of the kingdom in her great sons, Peter and John and James and Paul, and all the rest of them. We are never averse to having the great ones come to our land and fructify it. Their going does not impoverish us; it rather bring us, who send them, to the same gigantic proportions. Our greatness depends on our sending them as well as theirs depends on going.

There are not nearly enough in foreign lands yet. We can support more of them easier than the lonesome few who are there. When Neal Dow was asked how they carried prohibition in Maine he replied that they sowed the State knee-deep in prohibition literature. The way to save heathen lands is to sow them sky-high with the good seeds of the kingdom. If about one-fifth of our best preachers and teachers and doctors and lawyers would go over we would not be impoverished, but this land, so long and so well sown, would "bring forth of itself," and perhaps the crop would be larger here.

We have already sent too many of the "children of the evil one," in the form of traders and adventurers, and perhaps a few "wayward sons" of the kingdom.

We owe it to the heathen to send as many as possible and in as good condition as possible. "Steeped in prayer" and ready—and always steeped in prayer—does not the effectiveness of their work depend on our prayers? Is there not a direct and vital relation

between our prayers and their success? Every Christian here at home ought to daily pray in their behalf.

We must "sow beside all waters"; therefore in "Darkest Africa," in Turkey, in Patagonia, and everywhere, that "they that sow and they that reap may rejoice together."

HOW THE PASTORS VIEW IT.

The secretaries of the Board sent out postal cards to the Baptist pastors of the South on January 1st, giving a brief statement concerning the work and needs of the Board, asking each pastor to reply, and, if possible, state what he thought his church could do. Several hundred replies have already been received. The uniform tone in these replies, with rare exceptions, is one of hopefulness and sympathy with the work, and in many cases pastors indicate a purpose to do more than ever in pressing the great cause of missions. We give below a few extracts from the replies we have received. There are scores of others which we would like to publish if our space permitted.

A brother from Alabama sends the following note of good cheer, which ought to prove contagious:

"I am going to try to make this the best year of our Christian life, because of larger contributions and deeper sympathy. I thank you for the card you sent me, and will ask you to feel free to call on me for anything that I can do."

* * *

An honored brother in Georgia sends the following:

"Yours received. You may depend upon me to do what you ask as best I can. I feel it an honor and privilege to work for Foreign Missions."

* * *

Here is one from Louisiana, which in a few brief words reflects the spirit of the Christian, the pastor and the true missionary:

"Your case was brought before our church yesterday, and a committee of one appointed to work up Foreign Mission collections up to May 1st. We hope good work will be done. We took up collection yesterday for Foreign Missions, but the inclemency of the weather kept many away. My soul is in true sympathy with Foreign Missions, and whatever I can I will do it for my Master's cause among the poor heathen."

* * *

The following is from a brother whose soul evidently expands

with the sense of the vastness of the foreign mission opportunity of the day:

"My whole heart is full of missions. Shall our people measure up to the demand of the monumental opportunity now before them? Am thoroughly occupied with the work in my district."

* * *

No doubt the following is a sincere expression of views. We feel sure, however, if this pastor would seek to develop his people along the line of giving to missions outside "his own bounds" he would find the spirit of giving developed in the direction of the home work:

"I am, and have been, in a mission field for a number of years—on the Onachito river, and near by. I do not receive more than $300 at best, and sometimes less. This last year the churches did not pay me what they promised, and can see nothing for foreign missions, for the time at least."

* * *

The following from Florida tells its own story of the sad losses in Florida through the freeze last winter. But it shows that the writer's heart is in the work:

"I am laboring in destitute places for the most part without pay. Our orange trees were killed last winter. I wish I had a thousand dollars for missions, but cannot see any way to help you this time."

* * *

One brother after expressing a desire to do all in his power to aid the work adds the following:

"If our rich men would give some of their millions to send the gospel to the heathen rather than weigh down overgrown colleges with their millions, I think the Lord would bless their gifts more, and them spiritually."

We have to add in connection with the above, that while the millionaires ought to do far more for foreign missions than they do, yet we fear greatly that the gifts of millions to foreign missions by the few would tend to deprive the many of their highest spiritual privilege. The poorer members and the weaker churches need the spiritual uplift which their co-operation in foreign mission work can bring. Among the Baptists of the South all our missionary enterprises rest upon the smaller contributions of the many, rather than upon the larger gifts of a few. While earnestly praying and laboring that the rich may give of their abundance, let us not overlook the fact that the great need is to enlist the masses of our members who give the littles.

OUR MISSIONARIES.

Rev. R. E. Chambers, who recently went out with Dr. R. H. Graves to Canton, is thinking of locating at Shin Hing as soon as he can preach in the language.

The brethren in Japan and China have been enjoying the visits of brethren H. A. Tupper, Jr., and J. M. Wilbur, both of Baltimore, Md.

We are sorry to hear of the continued ill-health of Mrs. T. C. Britton in Bethlehem, N. C. May she soon be entirely recovered.

Advices from Brother Z. C. Taylor tell of his safe arrival in Bahia, Brazil, and the progress of the work there. He reports thirty-five baptisms during his visit to this country.

Rev. S. L. Ginsburg reports continued prosperity and longs for a house in which the people can meet to worship. He can only get halls and store-rooms, which are too small to accommodate the people who come.

Rev. A. B. Rudd and wife, after a visit for a few weeks to the home land, have returned to their work in Saltillo, Mexico.

Rev. H. R. Bernard, of Athens, Ga., has recently published "A Sermon on Missions to Business People" in pamphlet form. It is a very practical and pointed and stimulating presentation of the great subject of which it treats. The sermon sells for ten cents each. Of this amount seven cents will be given to foreign missions. We bespeak for the sermon a large sale. Address Rev. H. R. Bernard, Athens, Ga.

CHINA.

An Appeal for a Medical Missionary.

HWANGHEIN, CHINA.

REV. R. J. WILLINGHAM, D. D.

Dear Doctor,—The mission requested me to write to the Board and make application for a medical missionary. If you will kindly bear with me I would like to give you a few reasons why we need one here.

FIRST, WE ARE CUT OFF ALMOST ENTIRELY FROM MEDICAL RELIEF.

As the Board well know we have only one medical man in our entire mission and he is located at the most distant station from Tungchow and Hwanghein, being ninety miles overland from here and one hundred and ten from Tungchow. When the weather is fine we could procure Dr. Randle perhaps in six days' journey, three days going and three returning. We have been somewhat depending upon the Presbyterian doctor at Tungchow, twenty miles

away. At present we cannot depend upon him, since he cannot leave his station to travel far into the interior. In fact, he would scarcely have the time to do so if he even desired it.

SECOND, IT WILL SAVE MISSIONARIES AND MONEY AND WORK.

The strain upon a mother with a sick child in the interior of China is very great. During the heated term we could all more often remain at our station, thus saving time and money every year. Any one would certainly admit that our lives in China would be longer and better with a medical man's watch, care and assistance.

THIRD, HWANGHEIN IS THE PLACE OF ALL PLACES FOR A PHYSICIAN.

It is central between Pingtu and Tungchow.

It is one of the wealthiest and most flourishing cities in all this country. There is a fine valley around it that will rival the famous fertile Valley of Virginia.

This is the place to reach the higher and wealthier classes. Should some of these Vanderbilts be reached one or two fees would support a physician for a year. This is certainly the place to soon become self-supporting for a doctor, since her resources are so great.

FOURTH, THERE IS A KIND OF AFFINITY BETWEEN THE PHYSICIAN OF THE SOUL AND THAT OF THE BODY.

The Lord himself healed the body as well as the soul, thus giving us his own example, showing the importance of the physician's work; and ever since those most eventful times we know that a medical man can touch the heathen heart. History everywhere abounds with this abundant testimony. Dr. Randle's work is further proof to us on this point. Last month one thousand three hundred patients came to his house for treatment. Every man who took that medicine had faith in the foreigner, and in his ability to practice what he preaches.

A doctor can reach hundreds where we could hardly reach one. He can wonderfully break down the great wall of prejudice and open the floodgates to our God. Send us a man whose head is filled with knowledge and his heart with love, and I assure you heaven will ring with joy. A physician coming here should by all means have a degree, to avoid complication in unfortunate cases.

Trusting and earnestly praying that our man will be forthcoming, I am, very sincerely,

Your brother and missionary,

PEYTON STEPHENS.

A Doctor Wanted.

Bro. C. W. Pruitt says:

"I have just returned from mission meeting at Pingtu. Bro. Stephens and I were appointed to address the Board on the subject of a doctor for Hwang-Hein.

"There are two reasons for such a missionary—*to care for the other missionaries* and to *do medical work among the natives.*

"As for the first, we here at Hwang-Hein are, at the very least, eight hours from a physician—the missionary physician at Tungchow. Under unfavorable circumstances the time might be greatly prolonged by swollen rivers, heavy snows, and other more pressing engagements. Sometimes he can't come at all, as this last summer when Bro. Stephens had sickness in his family. I am sure that it is the universal verdict among missionaries that a medical missionary for each station is good mission economy. This is rendered more imperative by the troubles due to a change of climate. We here in Hwang-Hein should be more than pleased to have a medical man located among us.

"But the work among the natives is also very important That he may relieve a vast amount of human suffering in this way there is no doubt, as was most forcibly demonstrated by a recent visit to Pingtu, where Dr. Randle is kept busy, almost from morning till night ministering to the suffering.

"To be sure, we cannot think of doing China's medical work for her. It is too vast, and there is no good reason why she should not do it herself. But experience has proved that the few medical missionaries now operating in China have accomplished great good. They have done a vast amount to secure a standing for missionaries. Thousands have been influenced favorably by seeing the beneficial medical work; who never could have seen any good in preaching.

"Moreover, I have no hesitancy in recognizing the duty of Christian people to give to heathen nations the benefits of civilization. To be sure, China ought to be induced to bear at least part of the expense. And I feel sure that a medical work in the hands of a skillful man here in Hwang-Hein would speedly go on towards self-support. The people of this city are well off and would be willing to pay for this work, but of course, not at Western rates.

"It is the very sincere hope of our mission that the Lord will put it into the heart of some young man to come to this field, and of the Board to foster the enterprise.

"Of course, we have made up our minds to endure all deprivations that cannot be remedied. A doctor at hand last June when our daughter came down with pneumonia would have been a great comfort, and would greatly have augmented our already very large debt of gratitude to our ever considerate and affectionate Board."

BRAZIL.

Shadows.

Bro. W. E. Entzminger of Pernambuco writes of death and persecution among his little band of followers. He also gives North Americans a word of warning:

"Some time ago I wrote you that our work here in Pernambuco was suffering because of small-pox among the members of our little church and congregation. Since then we have lost several by death, among whom our very best member.

"Two weeks ago we were persecuted in a very cowardly manner at the little interior town where for several months we have been having services, and of which I have already written you. One night in the wee small hours, unknown parties, acquainted with the burglar's art, entered our hall, which, with some sacrifice we had fitted up, and with the kerosene that they found in the lamps saturated the benches, table, Bible, organ, etc., and then without the ceremony of removing these objects from the hall set fire to them. Fortunately, the family living in the adjoining house awakened by the roar of the flames and the scent of the smoke, hastened to the scene and by well directed effort soon arrested the ravages of the fire fiend, but not until the table, used as a pulpit, a nice pulpit Bible, lamps and our much prized little Mason & Hamlin organ had been entirely destroyed, entailing a loss of more than $100, which is keenly felt by us. On the following morning when the inhabitants of Nazareth (this is the suggestive name of the town) were apprised of the occurence there was great exultation that the sect every where spoken against should have suffered such defeat. Saturday morning of the same week in company with my assistant I went to Nazareth to investigate the matter and to preach the Word, in season or out of season. On the arrival of our train we were met at the station by not less than 1,000 people, many of whom had come armed with clubs, knives and pistols to summarily dispatch the heritics, but, providentially the governor had sent soldiers with us, which fact converted the turbulent mob and madding crowd into a friendly escort to our lodging place. On Saturday night and Sunday the attendance upon our

meetings were greatly increased. At Nazareth we found a refugee who had been banished from his home (a neighboring town, called Garlic Wood—"Pas de Olko") simply because he believed in the Christ instead of the saints. On Sunday afternoon my assistant and the soldiers conducted the exiled brother to his home. News of their arrival soon spread and quickly armed bands of men, furious as maddened beasts, gathered in front of the little eating house where our party had stopped. Brother Lins (the name of my assistant) made three unsuccessful attempts to speak to them of the unknown God, unknown Christ, and the unknown Bible. Overpowered by the violent protest of the mob who wished to hear nothing of God nor of Christ, although good Christians, he prudently desisted. On the appearance of the authorities of the place it was agreed to allow the exile to return.

"Such occurrences, which may sound somewhat strange to American ears, are very frequent with us. We can easily see that if priests were the law-makers of this country our carcasses would soon feed the relit flame of the full-born inquisition.

"We would take courage, despite such opposition in Brazil, if we could fight off the conviction that we are having a foretaste of what you are yet to experience in the fair land that gave birth to liberty, of which juvenile orators love to boast at the annual commencement. And we ourselves are just as fond of boasting to these Brazilians of a land where every man can worship under his own vine and fig tree with no one to molest or make him afraid; but alas! as sure as coming events cast their shadows before, Catholics are yet to build upon American shores fires to devour men and women whose only crime is that they believe in the living Christ. You may be sure that even now the spirit indeed is willing, but the flesh is not sufficiently strong."

AFRICA.

Encouraging News from Ogbomoshaw.

Your favor of August 7th has been received. Thank you for your kind words of cheer and sympathy. The Board have my sincere thanks for the resolutions of sympathy sent sometime ago.

Am glad the Board has secured for you an associate in the person of Brother Mullins. May the Lord abundantly bless your efforts, greatly awakening and increasing interest in all our foreign work.

I have been here just a month. I believe the Spirit of the Lord is with us in the work. On last Sabbath I baptized seven hopeful converts. Recently a young man who is held as a slave showed some disposition to become a Christian. His wife was forced from him to be given to the head slave of the Governor of Ogbomoshaw, but she escaped and came to me to get protection. As it was Sunday I told them I could not well go to the Governor about it then, but would go next day. That night the man was taken and badly flogged, and before I could go to the Governor next morning the woman was turned over to his people. When I went to him I had my words interpreted by our native young preacher till I had gotten enough of the pro and con of the whole matter to see that it was purely a piece of low tyranny to gratify this head slave (who has seven or eight wives), or force the man to harder work for his master to buy his wife back. After hearing all and much more than I cared to, I let in to preaching to the Governor and his household (150 or 200 people) in Yomba, and concluded by serving notice that if the woman was not released to go to her husband I would have to report the matter to authorities of the English Government at Ibada.

My interpreter said he was glad I let out in the native language because the

Governor and his people thought he was lying in telling what I had said. They showed very stubborn opposition all that day, and having a favorable opportunity I reported the matter at once. But next morning the woman was released and the Governor sent to beg me to be patient in bearing with him. It is very plain though now that he is not satisfied about it. The secret hatred and opposition to the Christians is too strong to be hid. But the hand of the Lord is in it for the good of his cause. Both the man and his wife were at church last Sunday and asked the prayers of the church. Others also are interested, and I am glad to say interest seems constantly growing.

I wrote you not long since of the people of the Florin Kingdom who rose against their King and slew him. Two native soldiers were sent to them with a message from the English Government, but were seized and barbarously put to death. The Government (English) is slow to take hold where they will govern for themselves in any peace. But I hear that preparation is being made to deal with these.

Brother Pinnock reports himself as getting all right and into the work again. We are sincerely hoping that Brother Smith will get strong for the work, and bring us some help when he comes.

May the Holy Spirit put it into the hearts of our people at home to bear our work continually before the Lord in their prayers. During the last quarter I have tried to devote my efforts in preaching largely to work without as well as in connection with the churches.

Yours in Christ,

W. T. LUMBLEY.

RECEIPTS FOR FOREIGN MISSIONS

From December 15, 1895, to January 15, 1896.

ALABAMA.—W. B. Crumpton (Sunbeam Miss., $5.00; Medera Inst., $18.00; Miss Kelly, $32.05; Birmingham Miss,, $6.25), $291.64; W. M. S. Sumpterville, by J. B. S. (Xmas offering), $2.72; Miss. Day in S. S. (Xmas offering), $23.01; J. C. Bush, $600; Cusseta ch., by J. M. V. $4.43; Cusseta S. S., by J. M. V., $4.77; Cusseta cadets, $1.90; J. T. Nuckolls, Jr., for Osweechee Sunbeams (Sunbeam miss'ry), $7.37. Total, $935.84.

Previousy reported, $2,653.85. Total this year, $3,589.69.

ARKANSAS.—Mr. L. Carruch, by Mrs. E. L., $1; Wm. and A. S., Prescott ch., by Mrs J. C. U., $12; J. J. Stephens, $5; Church at Cabot, by R. I. C., $5; First ch. Arkadelphia, by E. B. M., $50; Nashville ch., by C. W. S., $6.50. Total, $79.50.

Previously reported, $479.89. Total this year, $559.39.

DISTRICT of COLUMBIA.—B. Y. P. U., Gay-St Ch., Washington, $5.70; "A Brother," by Fifth Ch., Washington (H. Ottoni), $600; Miss Alice Revielle, $10; E. W. Swem and wife, $25. Total, $640.70.

Previously reported, $519.11. Total this year, $1,159.81.

FLORIDA.—A Friend, at Bay Ridge, by Miss T. M. M., $1; Miss Nellie Crouch, by B. R. M., 25c.; Miss Day, in the S. S., by T. P. B. (Xmas offering), $7.87. Total, $9.12.

Previously reported, $250.10. Total this year, $259.22.

GEORGIA.—Mt. Heran ch., by R. C. P., $1.05; Concord ch., by F. H. S., $3.50; Hephzibah S. S., $4; W. L. L. Bowen, $20; Harris Sunbeams, by M. B. (P. Stephens), $6.21; Miss. Committee, Warrenton ch., by C. C. F., $7.90; Warrenton ch., by C. C. F., $12; Miss. Day in S S., by T. P. B. (Xmas offering), $43.52; Miss M. E. Wright, Treas. (Sears), $25; Warrenton ch., by C. C. T., $15.54; Mrs. Welborn Clark (Sir Yung, $5; Miss White, $1), $6; J. G. Gibson, C. S. (W. D. Powell, $25; Miss Moon, $27.60), $391.45; Miss Addie L. Lindsey, 50c.; J. T. Nichols, $1; Capital-Ave. ch., Atlanta (A. T. S.), $1.75; W. M. S., Albany ch., by J. B. G., $5.30; M. L. Carswell, 50c.; Second ch., Atlanta, by J. T. P., $250; W. M. S., First ch., Atlanta, by J. H. G. (Christmas offering, China), $14.10. Total, $809.32.

Previously reported, $6,843.04. Total this year, $7,652.36.

W. A. & I. T.—Gen. Ass'n, by Mrs. J. I. Compere, $74.50.

Previously reported, $12.60. Total this year, $87.10.

KENTUCKY.—Lewisburg S. S., by C. M. B., $8.05; Versailles ch., by W. Y., $55; Lewisburg ch., by C. N. B., $25.25; Miss. Day in S. S., by T. P. B. (Xmas offering, China), $16.02; Annie Westfall Sunbeams, by E. L. N. (P. Stephens), $7.30; C. N. Bolinger, Lewisburg ch., $8; Mrs. S. A. Wills, $2;

C. W. Warder, C. S., $474.49. Total, $596.11.

Previously reported, $4,656.57. Total this year, $5,252.68.

LOUISIANA.—Evergreen ch., by M. L. P., $20.

Previously reported, $320.98. Total this year, $340.98.

MARYLAND.—W. S. M. Soc., by Mrs. E. Levering (Miss White), $40.10; First ch., Baltimore, by L. H. B., $31; Brantley ch., Baltimore, by A. S. C., $21.34; Fourth ch., Baltimore, by F. R. H., $11.62; James E. Tyler by J. H. T. (Miss Hayes), $50. Total, $154.06.

Previously reported, $2,613.81. Total this year, $2,767.87.

MISSISSIPPI.—J. T. Bailey, Treas., $300; George Whitfield, $5.15; Brookville ch., by D. M. L., $11; Miss.-Day in S. S., by T. P. B., (Xmas offering), $13.25; Academy ch., by W. E. B., $2.25; Pleasant Ridge ch., by A. J. S., $3.05; Armstrong Miss. Soc., by W. L. J., $5; Immanuel ch., Meridian, by W. A. W., $7.95; J. T. Bailey, treas. (Japan house, $55), $305; H. W. Rockett, $5; W. B. A. S., of Leland, by M. W. D., $5; Miss Susie H. Gaines, $4.40; Mrs. S. M. Smith, $1.50; L. M. S., Brookhaven, by L. & D., $2.85. Total, $671.40.

Previously reported, $1,820.07. Total this year, $2,491.47.

MISSOURI.—Miss.-Day in S. S., by T. P. B. (Xmas offering), $7.90; W. M. S., Slater, by Mrs. Wheeler (Mexico), $2.00; W. M. S., La Grange, by Mrs. Wheeler, $3; W. M. S. Oak Grove, by Mrs. Wheeler, 40c.; W. M. S., Third ch., St. Louis, S. B. C., by Mrs. Wheeler $17; W. M. S., Third ch., St. Louis, Soc. of West., by Mrs. Wheeler, $15.75; W. M. S., Cairo, by Mrs. Wheeler, $5; W. M. S., Lexington, by Mrs. Wheeler, $2.80; W. M. S., Olin-St. K. C. (Paulin E. Y. S.), $2.10; Miss. Band, Stanberry (Hanna), by Mrs. Wheeler, $5; W. M. S., Mexico ch., by Mrs. Wheeler, $12.50; Three Young Ladies, Stanberry (American E. Y. S.), by Mrs. Wheeler, $7.50; Hardin College, Mexico, by Mrs. Wheeler, $20; W. M. S., First ch., St. Joseph, by Mrs. W. (Miss McMinn), $7.28; W. M. S. First ch., St. Joseph, by Mrs. W. (Xmas offering), $17; A. E. Rogers, treas. (Central China), $57.52. Total, $192.75.

Previously reported, $2,103.99. Total this year, $2,296.74.

NORTH CAROLINA.—Joseph Harrill, by J. V. R. (N. Miss'ry to Japan), $20; ch. Gibson Station, by M. E. M., $2; Miss.-Day in S. S., by T. P. B. (Xmas offering), $10.50; Tyron ch., by T. T. B., $5; Hope Mills Sunbeams Soc., by Mrs. J. F. B., $5.50; Brantley Grove ch., $2.10; T. C. Button and wife, $2.90. Total, $48.

Previously reported, $2,657.37. Total this year, $2,705.37.

SOUTH CAROLINA.—Bethlehem ch., by Y. S. O. (Lawton), $5; Tabernacle ch., by J. C. C., $3; Bennettsville ch., by J. T. D., $25; Little Children, Sardis S. S., $2; Students, Furman University, $7.20; W. M. S., Brownsville ch., $2.30; Sulphur Sprgs ch., by W. P. S., $4; Locust Hill ch., by M. B., $1.60; Locust Hill Miss. R. R., by M. B., 50c.; Flint Hill ch., by W. H. B., $20.64; Miss.-Day in S. S., by T. P. B. (Xmas offering), $28.15; A friend, $100; Sunbeam Soc., Honea Path, by R. J. W., (P. Stephens), $5; Cedar Shoals ch., by W. H. U., $3.40; Marion Union, by H. G. C., $2.30; S. S. of Darlington ch., by C. B. E., $7.46; Pine Forest Sunbeams, by L. V. R., $1.50; First ch., Newberry, by R. Y. L., $7.82; First ch. S. S., Newberry, by R. Y. L., $4.64; Mt. Zion ch., by J. H. D., $8.25; Chester ch., by E. G. A., $15; Bethel S. S., by J. E. O., $4.42; Conway ch., by C. W. N., $4; Mrs. John B. Stout, treas. (Sunbeam Miss'ry, $14.45; Mary Harley, $1.61; Anna, $4.20; Canton, $2.61; Xmas offering, $18.79), $317.24; Hartville ch., by J. M. L., $7.25; Hartville S. S., by J. M. L., $4.41; Hebron ch., by W. R. G., $2.04; Williston, B. C., by L. B. T., $2.40; John P. Morrison, $2.11; First ch., Columbia, by W. C. L., $8; W. M. S., Fork Shoals ch., by M. T. (Xmas offering), $4; Beulah ch., Union, by S. C., $2.40; Union ch., by J. H. McK., $4.96; a friend, Chester, $5; Highland Home ch., $1; Sumter ch., by Mrs. C. C. B., $6.75; Mrs. M. W. Walker, $1; Miss Laura McDowell, 50c.; W. F. Cox, $141.65; Enoree ch., by A. S. B., $1.61; Union meeting, by A. S. B., $4.50; Rabur Crk. ch., by C. H. R., $1.25. Total, $781.25.

Previously reported, $3,696.87. Total this years, $4,478.12.

TENNESSEE.—Harmoy ch., by E. C., $2.20; Powder Spring ch., by M. H., $1.48; Miss.-Day in S. S., by T. P. B. (Xmas offering, China), $17.69; estate of Rev. M. Hillsman, $28; W. M. Woodcock, treas. (Miss Maynard, $4.05; Miss Price, $2), $203.61; S. S. Halls, by W. G., $1.62; Sharon S. S., by T. J. E., $5.40. Total, $260.

Previously reported, $4,373.16. Total this year, $4,533.16.

TEXAS.—Mrs. Sue A. Dollar, $1; M. D. Early, supt., $288.70; Miss.-Day in S. S., by T. P. B., $13.09; New Bethel Ass'n, by W. L. W., $10.15; Thomas P. Walker, $3; A. F. Seller, $120. Total, $435.94.

Previously reported, $4.466.77. Total this year, $4,902.71.

VIRGINIA.—Miss.-Day in S. S., T. P. B. (Xmas offering), $5.23; L. M. S., Afton, by Mrs. E. G. L. (Xmas offering), $2.44; Juvenile Miss. Class, Hollins Inst., by M. E. S. C., $12· Norvell Ryland, treas., $1,000. Total, $1,019.67.

Previously reported, $8,051.13. Total this year, $9,070.80.

WESTERN NORTH CAROLINA.—J. M. Stover, treas. (Miss Price), $17.78.

Previously reported, $413.82. Total this year, $431.60.

OHIO.—A friend, by H. H. H. (Mexican missions), $15.48.

Aggregate, $6,761.42. Previously reported, $46,851.53. Total this year, $53,612.95.

SPECIAL NOTICE.—*Please notify if receipts are not promptly received for contributions as they are always promptly sent.*

OUR MISSIONARIES.

SOUTHERN CHINA.

CANTON AND VICINITY.—R. H. Graves, Mrs. Graves, Miss Lula Whilden, E. Z. Simmons, Mrs. Simmons, Thos. McCloy,* Mrs. McCloy,* G. W. Greene, Mrs. Greene, Miss H. F. North, Miss Mollie McMinn, Miss C. J. White, R. E. Chambers, Mrs. Chambers, and twenty-one native assistants and Bible-women.

CENTRAL CHINA.

SHANGHAI.—E. F. Tatum, Mrs. Tatum, R. T. Bryan, Mrs. Bryan, Miss Willie Kelly, Miss Lottie W. Price.

SOOCHOW.—(*P. O., Shanghai.*)—T. C. Britton,* Mrs. Britton.*

CHINKIANG.—L. N. Chappell,* Mrs. Chappell,* W. W. Lawton, Miss Julia K. Mackenzie.

YANG CHOW.—L. W. Pierce, Mrs. Pierce.

NORTHERN CHINA. (P. O., CHEFOO.)

TUNG CHOW.—J. B. Hartwell, Mrs. Hartwell, Miss Anna B. Hartwell, Miss Lottie Moon.

Hwang-Hein.—C. W. Pruitt, Mrs. Pruitt, Peyton Stephens, Mrs. Stephens.

Pingtu.—W. H. Sears, Mrs. Sears, H. A. Randle, Mrs. Randle.

AFRICA. (P. O., LAGOS.)

LAGOS.—M. L. Stone, with three native assistants and teachers.

Abbeokuta.—W. T. Lumbley and L. O. Fadipe, native assistant.

Awyaw.—S. G. Pinnock, Mrs. Pinnock.

Ogbomoshaw (Ibadan).—C. E. Smith,* (Henry Patterson Missionary), Mrs. Smith,* and one native teacher.

Hausser Farm.—Albert Eli, native evangelist.

ITALY.

ROME.—George B. Taylor,* 52 Via Giulio Romano, Sig. Paschetto.

FLORENCE.—J. H. Eager and Mrs. Eager, Via Oricellari, 16 bis, Sig. Galassi.

Milan.—Nicholas Papengouth.
Venice.—Signor Belloni.
Bologna.—Signor Colombo.
Cannes.—Signor Ferraris.
Carpi.—Signor Boglione.
Portici.—Signor Basile.
Bari.—Signor Volpi.
Naples.—Signor Fasulo.
Boscoreale.—Signor Martinelli.
Torre Pellice.—Signor Malan.
Miglionico.—Signor Piccinni.
Cagliari, Sardinia.—Signor Arbanasich.
Cuglieri.—Signor Cossu.
Iglesias, Sardinia.—Signor Fortonese.

BRAZIL.

RIO DE JANEIRO.—W. B. Bagby, Mrs. Bagby, J. J. Alves, H. Ottoni.

Juiz de Fora.—J. J. Taylor, Mrs. Taylor.

BAHIA.—Z. C. Taylor, and Mrs. Taylor, Joao Baptista,

Maceio.—Jos. Aden.

Valenca.—Antonio Marques.

CAMPOS.—S. L. Ginsburg, Mrs. Ginsburg, A. Campos.

San Fidelis.—Joas Manhaes.

PERNAMBUCO.—W. E. Entzminger, Mrs. Entzminger.

MEXICO.

TOLUCA, *State of Mexico.*—W. D. Powell, Mrs. Powell. *Lerma.*—M. H. Obregon.*

PARRAS, *State of Coahuila.*—A. C. Watkins and Mrs. Watkins. *Monclova.*—M. Jiminez. *Allende and Nava.*—Felix Ramirez. *Juarez and Progreso.*—T. Rodriguez. *San Pedro.*—Ernesto Barocio. *Torreon.*—Florencio Trevino.

SALTILLO, *State of Coahuila.*—A. B. Rudd, Mrs. Rudd, Miss L. A. McDavid, Miss Addie Barton, Miss Ida Hayes, Jose M. Cardenas and Alex. Trevino. *Geleana.*—R. Martinez. *Rayonez.*—Porfino Rodriguez. *San Rafael.*—M. T. Flores.

DOCTOR ARROYO. *State of Nuevo Leon.*—J. G. Chastain, Mrs. Chastain and Eliseo Recio.

ZACATECAS. *State of Zacatecas.*—M. Gassaway. *Colotlan.*—Benj. Muller.

MORELIA. *State of Michoacan.*—H. P. McCormick, Mrs. McCormick.

GUADALAJARA. *State of Jalisco.*—D. A. Wilson, Mrs. D. A. Wilson, Miss Sallie Hale and F. de P. Stephenson. *Silao.*—Samuel Dominguez. *Leon.*—Miguel Placencia, Victor Godinez.

ORIZABA. *State of Vera Cruz.*—I. N. Steelman, Mrs. Steelman, Moises Guajardo. Miss Z. Kempfler.

JAPAN.

MOJI.—J. W. McCollum, Mrs. McCollum.

FUKUOKA.—E. N. Walne, Mrs. Walne, N. Maynard, Mrs. Maynard.

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*At present in this country.

NOTE.—Letters addressed to our missionaries in China and Japan should be endorsed *via* San Francisco. Those to Africa *via* England.

The Postage to each of our missions is *five* cents, except to Mexico, which is *two* cents.

Home Department.

THE MOUNTAIN WHITES OF THE SOUTH.

There lies before me a pamphlet with the title given above, written by a Scotch-Irishman, with an introduction by Rev. John Hall, D. D., of New York. The writer claims that the majority of these people are of Scotch-Irish descent. In support of this he gives about fifty names which he assures us are of Scotch-Irish origin.

He refers to the fact that the Valley of Virginia was settled by these people; that a colony of them settled in Mecklenburg county and in other parts of the Piedmont district of North Carolina; that they were ardent friends of the patriot cause of the Revolution.

At a public meeting held near Abingdon, Va., in 1775, composed mostly of Presbyterians of Scotch-Irish descent, they resolved "never to surrender, but to live and die for liberty." That at another similar meeting held in Mecklenburg, N. C., in May, 1775, they adopted resolutions which Bancroft declares "were, in effect, a declaration of independence as well as a complete system of government."

In October, 1780, six bodies of them, of which five were commanded by ruling elders of the Presbyterian Church, met Furguson at King's Mountain and gained one of the most decisive victories of the war.

These people, he claims, were driven back into the mountains and reduced to poverty in consequence of the great increase of cotton culture by the slave-holders of the South, which followed the invention of the cotton-gin.

We are not disposed to accept these statements as the true history of these people. That part of these patriots of the Revolution were Scotch-Irish and Presbyterians we have no doubt, but we have as little doubt that a majority of them were Baptists.

After the battle of Alamance the Baptist church near which it was fought had only about twenty members left out of the six hundred it numbered before the conflict. Other churches in the same section of the colony shared an almost equal depletion. These Baptists left their homes and sought safety far out on the frontier and among the mountains, where they multiplied like the leaven in the three measures of meal.

Some Presbyterians, who shared their views of liberty, civil and

religious, and whose prominence drew upon them the wrath of their oppressors, followed the example of these Baptists, and secured safety by fleeing to the wilderness. The Presbyterians were, many of them, men of ability and wealth, and in their new homes they naturally became leaders of their Baptist neighbors. While the rank and file of the six battalions that conquered Furguson were Baptists, five out of six of their commanders were Presbyterians.

The cotton-gin had not been dreamed of when they swarmed from their moutain fastnesses and annihilated Furguson at King's Mountain. That battle was the sequel of the one fought at Alamance twenty years before.

From before the Revolutionary War down to recent times these mountain whites had little communication with the outside world. They carried with them into their hiding-places their religious faith, which they have preserved for more than a hundred years. They were Baptists then and they are Baptists now. We must aid them to resist the strong efforts now being made by other denominations to win their children from the faith of their fathers, and thus build up other Churches at the expense of our own. In this good work the Home Mission Board is now engaged.

A WORTHY EXAMPLE.

In January issue we published the annual report of the Jefferson Avenue German Baptist Church, of St. Louis. This being a mission church, whose pastor is supported by the Boards, its financial statement is of special interest.

It shows that thirty paying members contributed during the year for all religious enterprises, $427, which amounts to an average of $14 for each member. If every white Baptist within the bounds of the Southern Baptist Convention should do as well, there would be paid into the treasury of the Lord $21,000,000 annually. They gave to the Mission Boards $65, which amounted to $2.16⅔ for each member. If our Southern white Baptists would all do as well for missions, which would amount to an average of less than five cents for each, per week, the Boards would have $3,250,000 annually with which to prosecute their work of christian evangelization. If one-half of all white Southern Baptists would do as well as these German Baptists do, or if all would only do half as well in giving for the cause of missions, it would amount to an annual mission fund of $1,750,000.

There is not a state within the bounds of the Southern Baptist Convention but whose Baptist hosts might with ease give an average of five cents per week for each one, if the necessary systematic effort

were made to reach all, and if all would give heed to Paul's inspired injuction, "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come"—1 Cor., 16: 2.

This alone would amount to an annual mission fund of $3,900,000. Nor would the limit be fixed at this amount. It would be discovered that the average amount could be easily more than doubled, and under the inspiration of accomplishing greater things for the Master, such increase beyond this limit would be inevitable.

We have sought to illustrate what might and should be done, and if possible to emphasize the ease with which it might be accomplished, by reference to the work of these poor, consecrated German Baptists.

BROTHER W. H. CRUMPTON.

The high esteem in which the writer of the following personal letter is held will doubtless render it of interest to our brethren generally.

Brother Crumpton has been a wise, faithful and practically successful Missionary Secretary. Now that he retires from the work to which he has so faithfully devoted his best efforts for years, he bears with him the confidence and esteem of the brethren. May the Divine blessing attend him, and may he be spared for many years of usefulness in his new field of labor.

MONTGOMERY, ALA., December 23, 1895.

Dear Brother Tichenor,—It is hardly probable that I will have another remittance for you before January 1st, the time appointed for my successor to take charge. So this practically ends our long and pleasant intercourse as brother secretaries. It is with a feeling of sadness I retire from the work. To talk missions has become a part of my nature, and you may be sure I will keep it up wherever I go.

May God graciously bless you and your Board in its great work. The conviction is fixed upon me after these ten years of hard work in the interest of all missions that the best way to reach the foreign field is by way of the State and Home Boards. The work in Alabama is a monumental evidence of that truth.

Give my farewells to all the brethren. In Christian love, I am

Your Brother, W. B. CRUMPTON.

Rev. A. C. Bledsoe has been appointed corresponding secretary of the Alabama State Board *vice* Rev. W. B. Crompton, resigned. Brother Bledsoe's address is Montgomery, Ala.

ST. AUGUSTINE WORK.

Perhaps the State Board of Missions of Florida, by the aid of the Home Mission Board, has done no more importaant work at any place than that just about consummated at St. Augustine.

We are amazed and grateful when we consider how the Lord has led us and prospered us as to the *time* when we commenced, for had the effort been deferred a few months it had failed; as to the man to lead in the work (for perhaps no man in America could have done what Dr. Johnson has done); as to the *location*, which is the third one Mr. Flagler selected, and each change was an improvement, and no better one, if as good, could be had; as to *architectural design*, for the building is admired by all as the prettiest house of worship in the city.

This house, probably the first Sunday in February, or thereabouts, will be dedicated to the worship of God, free of debt and complete in all respects, and, with the lot, building and furnishing, will be worth $20,000.

Now when our people visit this oldest city and place of great resort, they can find, not around a corner hid away, but centrally and conveniently located, a house neat and comfortable enough for anybody.

It must be remarked lastly, that the Lord graciously moved upon our friends with means to give largely to this work, while funds have come from England, India, Brazil, Mexico, and almost every country, and out all the States of the Union. W. N. C

"THREE BLESSINGS."

Editor The Mission Journal:

Dear Brother,—Now, while our Association is heing somewhat agitated over the "second blessing craze," I want to tell about three "blessings" that myself and family have received, and if any one doubts the "three blessing theory," just tell them to step over to Haskell, and we will give them such proof as will cause them to go back home preaching the "three blessing theory."

It is impossible for me to describe the joy caused in my home by the three blessings that have come. If you could have been here last night when we were opening up the "third blessing," and seen the actions and heard the expressions of all, you would have been amused. Why even the baby, just one year old, seemed to enjoy it, for he would stand around the box and try to pull out the things; and my wife says this morning that the excitement ran so high with her that she slept but little last night, and she looks

somewhat confused this morning. I judge the reason is she does not know how to commence to place the things to the best advantage, for she is very economical.

For my part, as soon as we had got through looking at the things I said: "Let's bow right down and thank the Lord for His blessings, and ask His blessings upon the giver of the things." If you could know just how full my heart was while praying you would have said: "That man has got an overflowing blessing."

My eldest daughter is distributing the things out this morning, while my second oldest is writing names on some of them. In fact, all the children seem to look better, the morning looks bright, the home is lovlier and Heaven seems nearer. And so this beautiful Christmas eve morning I feel equal to the task of expressing the thanks of my heart to God for such kind sisters and friends to remember my family in such a substantial way, and I do pray that a heavenly "breeze" of joy, so to speak, may be felt in each heart that contributed anything. My love, my respects and my Christian affection is extended to all concerned.

Your brother in Christ.

D. James,
Haskell, Tex.

HOME MISSION WORK.

[Extract from the Annual Report of the State Mission Board for Florida for the year 1895.]

"The auxilliary relation between this Board and the Home Mission Board continues, and the past year was strengthened by an increase of appropriation. We may not be able to raise the full amount assessed to us at the last Convention, but it will be the result mainly of circumstances or Providence or beyond our control, and not from any indifference of feeling.

Changing names and dates, the following extract from the last Report of the Board of the Texas Baptist Convention is just as true of Florida and the Home Mission work here:

"For half a century the Home Mission Board of the Southern Baptist Convention has proved itself a true friend to Texas Baptists. We may justly put this Board down as our foster mother. God, through this Board, took hold of Tryon, Morrell, and others who had been appointed by the National Convention before the Southern Baptist Convention was organized. Through these men and their associates our work denominationally was begun back in the forties. They planted the first churches. They organized the first Convention. Some of these pioneers aided in the found-

ing of our Baylor University and Baylor College. Out from these beginnings have gone the influences which, under God, have been blessed in bringing our State up denominationally, until we stand to-day side by side with our older sister States.

"The contributions to Texas from the Home Board have varied in amount from time to time. However, like the Gulf stream, which constantly influences the waters of the North Atlantic—bringing warmth, life and health to those along its eastern shores—so the contributions from the Home Board have been a constant stream into Texas, combating the cold of infidelity and unbelief and bringing spiritual warmth, life and health to our people from one end of the State to the other."

With us the contributions of the Home Board have never "varied," save on the ascending scale, and *increased* would be the better word.

This Board came to us in our Board's infancy, with the promise, by Dr. McInosh, to give us $1,000 a year, upon the single condition that we report our work to it; and thus have we worked together for fourteen years, except that now we receive $1,000 a quarter instead of per year.

In mission work we have increased 4,500 per cent., and in educational work from nothing to thousands of dollars, and a well-equipped school, and it is largely the work of the Home Mission Board of the Southern Baptist Convention.

ANGLO-SAXON WILL DOMINATE THE WORLD.

The following extract from "The Relation of Home Missions to the World's Evangelization," by Rev. A. J. Rowland, D. D., cannot fail to impress the importance of greatly enlarged facilities for reaching the population of America with the gospel. To meet this increasing and imperative obligation means more than doubling contributions to the cause of Home Missions:

It cannot be doubted that the leading race in the world is the one which in a general way may be called the Anglo-Saxon. During the past hundred years no other race has made such progress or won such triumphs. It is this race which has swarmed out from the original home in England and Germany to all parts of the world. The English language is now everywhere spoken, and the influence of the Anglo-Saxon life and thought is everywhere felt. There can be no question that in the next century Anglo-Saxon ideas and forces will be the chief motive power of the world.

There is no space in this tract to develop this point, but we believe it entirely proved by a multitude of facts. Let any one who has any doubts as to the preponderating progress, present power and future probabilities of the Anglo-Saxon race, read the chapter on "The Anglo-Saxon and the Word's Future," in Dr. Strong's "Our Country," and he will speedily see that his doubts have small basis. No one can read that masterly chapter without coming to the conclusion that the Anglo-Saxon race, more than any other, during the next century at least, is to lead the world in thought and action. Other races will indeed have their part to perform and their work to do, but the commanding influence will be exerted by the Anglo-Saxon.

But now, in the presence of God, America is destined to be, if not already, the chief home and centre of this dominant race. It appears to have been the purpose of God to reserve this continent as the theatre upon which the Anglo-Saxon should reach his highest development and secure his greatest force. The earliest permanent settlers of America were of this sturdy stock. It was the Protestant Anglo-Saxon population which laid the foundations of our national life in the colonial days, fought the battles of the Revolution, planned and adopted the Constitution, with its provisions of civil and religious liberty, and began that remarkable evolution of numbers and resources which has characterized the present century. Emigration has added largely to the original stock. The other races which have come to our shores have been so moulded by Anglo-Saxon environment and so fused by Anglo-Saxon fire that they have come to share very largely in the common heritage. In the variety of races and peoples which now make up our population the Anglo-Saxon still holds the dominant place. The type of humanity which America is developing is bound to be one which will take step to Anglo-Saxon music, and respond to the battle-cry of Anglo-Saxon leadership.

As the chief home and centre of the Anglo-Saxon race, therefore, America stands in peculiar relation to the future of the world. The influence of the United States is now felt all over the world. How much greater will that influence be when the population grows, as it is likely to do within the next hundred years, to a hundred and fifty millions of people! There will then be power enough here, if rightly directed, to mould and revolutionize the thinking and conduct of humanity. From this land of ours there will go out forces which are bound to affect the entire human family.

How profoundly important it is that this land of ours, containing within itself so much of possibility for the world's future, should be won to Christ! What a power this land must be if its people,

throbbing with Anglo-Saxon energy and dominated by Anglo-Saxon ideas and life, are consecrated to the service of King Immanuel! The evangelization of America is a long stride towards the evangelization of other nations and races. Let our land be seized and held for Protestant Christianity, and along all the lines of commerce and trade, and every other means of communication on the electric force of a holy influence, which all human hearts must feel, will run to earth's remotest bounds. It cannot be doubted that from such a land as ours, if consecrated to Christ, great streams of missionary influence will flow, and large numbers of missionaries be sent to the regions afar off.

But now, it is the province of our Home Mission organizations to win this land for Christ. These organizations, too, are now operating in those portions of the country which are destined to be the controlling sections of our great land. Dr. Strong thinks, and the facts certainly warrant him in so thinking, that what we now call the Great West will soon dominate the United States. The time is not far distant when the newer States will exercise a controlling influence in national affairs, and will largely determine the national character and policy. The future of our land and the world is therefore dependent in no small degree upon the moral and religious condition of the very section in which Home Missions finds its most important and promising field for work. How imperative the duty of seizing the stragetic points in this part of our wide domain, and pre-empting them for the gospel! Let these controlling sections be secured for Protestant Christianity, and the problem of the salvation of the world becomes immensely simplified. The redemption of America looks to the redemption of humanity.

"The Southern Baptist Pulpit," lately published by the American Baptist Publication Society, and consisting of thirty-three sermons by leading Southern ministers, is now being offered in connection with the "Seminary Magazine" of the Southern Baptist Theological Seminary. The regular price of the book is $2, and the magazine is $1 a year (eight numbers). The two will be sent, postage prepaid, for only $2.25. Address Seminary Magazine, Louisville, Ky. W. E. Wilkins, Manager.

Rev. C. S. Blackwell, D. D., of Elizabeth City, succeeds Rev. R. T. Vann as vice president of the Home Mission Board. Brother Vann retires from the performance of the duties of this office on account of the condition of his health.

"THE SOUTH AS A MISSION FIELD."

This is the title to a valuable and instructive tract published by the Maryland Baptist Mission Rooms, Baltimore; price, two cents. It is a sufficient commendation of the comprehensive and forceful presentation of the subject discussed to say that it was written by Rev. W. W. Landrum, D. D., of Richmond, Va. The writer says:

"The South has come to the kingdom for such a time as this. Emerson says: 'We live in a new and exceptional age. America is another name for opportunity. Our whole history appears like the last effort of the Divine Providence in behalf of the human race.'

"The South is Baptist America. Of the five millions of Baptists in the world more than three millions are in America, and a majority of these live within the bounds of the South.

"More than any other section of the globe the South is a Baptist country. The Baptists in it equal all other denominations."

The tract delineates faithfully our missionary area, the work accomplished by the Home Mission Board, and that remaining to be done: but we hope no one will be contented, after reading the paragraphs quoted above, until he sends for a copy of the tract in order that the entire contents may be carefully read and studied.

TWO SIDES IN HOME MISSION WORK.

Would that our brethren could realize something of the increased demands on the Home Mission Board for help. From all parts of the field the urgent, earnest plea is coming in for enlarged appropriations. The needs are great and constantly increasing. There is a crying demand for the gospel among the destitute of our own people which the Board is unable to adequately supply.

While the Board is pressed on one side with these appeals, and caused to keenly realize the supreme importance of not only maintaining its present work, but greatly enlarging, it is confronted on the other side with the failure of adequate contributions.

The following three communications, all received by the same mail, are samples of numbers of similar letters. They are published here to illustrate the situation as above stated. Read them and help the Board to more fully discharge the obligations resting upon the Baptists of the South:

ST. LOUIS, MO., January 10, 1896.

Dear Brother Tichenor,—I enclose you a letter from Rev. A.

Konzelmann. If possible, I don't think the Board could do better than grant him his request. His man, Rev. Mr. Burgdorff, is available and ready to go to work.

Then Brother Schwendener, present supply of the First German Baptist church of this city, gives me rather glowing accounts from the new field opened in North St. Louis by the recent purchase of that building. There are about eighty scholars in the Industrial school, and about as many in the Sunday school. I regard this as rather wonderful among the slow-going Germans.

The church hopes to make a payment of $500 some time this winter. It is atso supporting the *woman* missionary. But no great progress can be made until the Board puts *a man* in that field for his whole time. This was the expectation when the property was bought. While the church supports *the woman* the Board must support *the man* missionary.

I believe matters would move forward grandly here, and would more than meet our expectations, if these appropriations could be made. I hope the Board will appoint both of these men. I am sure no more important appropriations could be made. As Brother K. says, the churches are dying in this part of the State because the Germans are coming in. Let us meet and conquer them in the name of Christ. Yours, G. W. Hyde,

Vice-Pres. Home Mission Board for Missouri.

St. Louis, Mo., January 9, 1896.

Rev. G. W. Hyde, D. D., St. Louis, Mo.:

Dear Brother Hyde,—I have for the last few years, in my quarterly reports to our beloved Dr. Tichenor, referred to the great need of another man to work among the Germans in the counties of St. Louis, Jefferson, Franklin, and also St. Charles, which are nearly exclusive Germans.

Whenever I could I went out to those places, and several were baptized, and others united with us by letter. In one place we secured several acres of land, and more than half the mony is secured for a church-house. As you know, it is impossible for me to be away much from my church. I am at a loss to know what to do with this pressing demand. The counties referred to were spotted with Baptist churches thirty years ago, but to-day there are but few left, and those are dying.

I believe, dear brother, that if we improve the opportunity now we shall regain the lost ground, and these German churches we are planting now will be English churches not many years hence.

Viewing the German work in general from this standpoint, I

claim not too much if I say the German missions are the best paying ones. For example: The sixty converts I baptized are out of thirty different households, who would in all probability never have been reached through our English churches. These households represent directly more than 300 souls.

True it is slow work to build up German churches, and the most difficult work, too, because beside the peculiarity of the German character, the better class and the wealthier ones of our our converts are inclined to unite with our English churches, The young do so in great numbers.

For the work mentioned above a brother stands ready to enter upon the field. Knowing that the Southern Board, which you so nobly represent as vice-president, is under heavy obligations, we thought it best to employ the brother six months for half of his time. Now if the Board could assist us with $45 per month, a good beginning could be made—believing the good Lord would provide for the future.

Dear Brother Hyde, while you are familiar with the facts, and are acquainted with the brother, will you not kindly send this communication, though imperfect as it is, to Dr. Tichenor, recommending the request, if you, in your wisdom, deem it well.

Thanking you and Dr. Tichenor for the generosity with which you have treated the German interest, often under most perplexing circumstances, I remain yours in the Master's cause,

AND. KONSELMANN, Missionary,
Jefferson-Avenue German Baptist Church.

MARSHALL, Mo., January 10, 1896.

Dear Brother Tichenor,—Enclosed please find fifty cents in stamps, for which send the "Mission Journal" one year to "Miss Alice L. Hull, Orrick, Mo." It is hard to get subscribers, and very hard to get money for "Home Missions." It seems to me I never have experienced so much trouble in trying to secure means for the work. I am deeply grieved that it should fall behind last year, and am working and praying and hoping for better results. May the Lord enable us to succeed, and bring us out into a large place, is my earnest prayer. * * * * * * * *

May this be a joyous, prosperous New Year to you and to all the workers. Fraternally yours, W. L. BOYER,
Corresponding Secretary for Missouri.

Rev. Curtis Lee Laws, of Baltimore, has been appointed vice president of the Home Mission Board for Maryland, *vice* Rev. E. Y. Mullins, removed to Richmond, Va.

The report of Rev. C. L. Alexander, missionary in Indian Territory, for the quarter ending December 30, 1895, shows the following services performed:

Weeks of labor,	8
Churches supplied,	2
Other stations,	3
Sermons preached,	40
Addresses delivered,	15
Prayer services,	20
Religious visits,	60
Baptized,	2
Miles traveled,	400

We cannot publish all the reports received from missionaries. We publish some of them in each issue of THE JOURNAL in order that our brethren may be able to form some idea of the work.

By reference to the above report it will be seen that during the three months (ninety days) Brother Alexander preached forty sermons and delivered fifteen addresses, a total of fifty-five public addresses, an average of over one for every two days. In addition, he conducted twenty prayer services and made sixty religious visits. In order to accomplish this he traveled four hundred miles. This is a sample of the activity with which our frontier missionaries prosecute their work. This they do in a sparsely-settled country and living on the most meagre salaries. Oh, that we could pay them better and employ more of them.

The following is an extract from a letter written by Brother William McCombs, Indian Missionary in the Indian Territory:

"Our Association has just put out two native missionaries to work in destitute places in the Creek and Seminole Nations, and we are in much hopes of accomplishing good for the Master and the ingathering of many precious souls the coming spring and summer.

I suppose you know that it is the custom of the Indian churches to hold protracted meetings during Christmas holidays. The weather has been very favorable this winter during holiday week, and revivals have been reported from all over the country."

DR. J. G. GIBSON, Corresponding Secretary, reports larger contributions to all the Boards, State, Home and Foreign this year than were received up to the same time last year. This is due mainly to the energy and the ability of the indefatigable Corresponding Secretary. Would it were so in every state.

The following report from Bro. C. A. DeLoach, missionary in the Choctaw Nation, I. T., has been received.

Report of work done from November 15 to December 31, 1895:

Miles traveled,	350
Families visited,	38
Sermons and addresses,	24
Ladies' Aid Societies visited,	1
Sunday schools visited,	1
Days worked,	40

Now my dear brother will you read and study a moment. I want to tell you some plain facts about the work that must be done here in Choctaw and Chickasaw nations. I find, while traveling farther out into the nations that there is an entire destitution among the full-blood Indians. As to Baptist preaching, I have reported the same to the Bethel Baptist Association, as it is an auxilliary to the Southern Baptist Convention. It has, therefore, agreed to give me one hundred dollars as their part, to be placed with the one hundred that you and your board are already giving me per year, which will make two hundred dollars a year on my salary, while I am to give all my time to work among the Indians and other places of destitution, which I shall do if it meets with your approval.

The association has also employed Brother Johnson Baker, a full-blood Indian, to travel with me as interpreter, with a salary of sixty dollars for the Associational year.

Again I will say, as I have said before, that this field bids fair to be a fruitful one in the near future for the Southern Baptist, if well-cultivated. And after realizing the many privations of the missionary, as I know you do, I now (by request of some of the members of the board here) ask you if you could enlarge your contribution to my salary at least fifty dollars or more, as I am surely in need of money to keep me out of debt, and I shall have to give every day of my time to working for these poor people that stand so much in need of the true gospel of the blessed Christ. Please let me hear from you at once.

Your Brother in Christ,
C. A. DeLoach.

MISS BUHLMAIER'S REPORT.

Dear Brother,—Please accept in the following my report for the month ending December 20, 1895:

Weeks of work,	4
Literature distributed,	564
Visits and calls,	69
To Immigrants landing,	2
Literature distributed there,	1,686
New Testaments,	10
Help given once,	120
To sewing schools,	12
Scholars in charge, about	275

May God in mercy add His blessings to all the service rendered, and fit us and use us for still greater work, is the earnest prayer of your grateful co-laborer with Christ,

Marie Buhlmaier,
Baltimore, Md.

Norman, O. T., Dec. 31, 1895.

Dr. I. T. Tichenor,

Dear Brother,—I have done less work, have labored under greater disadvantages and more trying circumstances than at any time since we have been here. It seems that our churches are almost paralyzed. The excessive drought, the low prices of produce, the extremely high taxes and the general scarcity of money, and many other things through Satanic influence, of which I cannot here speak, are wielding a powerful influence against us.

The general outlook is discouraging, yet we have hope. So with patience we try to wait and labor on. Pray for us.

Affectionately,
J. M. Corn.

BURNETT, OKLA. T., Dec. 30, 1895.

Dear Brethren,—Another year is closing, and the time has come for you to hear from our field of labor. The Lord has blessed us with reasonable health during this year. I have worked and toiled for the advancement of the cause of Christ and for the salvation of lost men and women. We see our work is not in vain. Some of our wildest boys have professed a hope in Christ, and are now preaching Jesus on the highways wherever they go. Old gray heads have been brought to knowledge of the truth. There is a religious influence in the section of the territory where the gospel has been preached. We are looking forward and longing to see the time when Oklohoma Territory will be lighted up with the gospel. Though we have to labor under many disadvantages, we pray for the time when we shall be able to build church houses and organize Sunday Schools, which would help advance the cause. There have been several churches organized this year. We have just closed a week's meeting during the holidays with good results.

Dear brethren, accept our thanks for past favors rendered to us, being coworkers with us in our field of labor. The services of the good sisters have been a great help in the cause. If all our Baptists would mutually co-operate with a warm heart and with willing and ready minds, we would soon take the world for Christ. May God bless us all in the work to speed his coming.

Your brother,

W. D. WARD

BAY, Mo., Jan. 1, 1896.

Dear Bro. Tichenor,—God's blessing and a Happy New Year to you and the board.

Another quarter of the year has passed since I sent in my last report, and a new year has begun. We are all one step nearer to eternity. The time to accomplish the great work of bringing the whole world to the feet of Jesus has become so much shorter, yet how much remains to be done! How many, many souls are still slumbering in darkness and sin? Shall we have a new outpouring of God's gracious spirit this year? Oh, how much we do need it. May God grant it, and may he bless the noble and faithful work of our board and every Christian agency to that extent. Amen.

The past quarter has been especially memorable to us on account of the dedication of our new church building on Third Creek, a very handsome structure, which was completed about the end of November. The dedication took place December 8. Bro. Kroesch stayed a few days longer to help in meetings. Several souls are earnestly pleading for salvation. The building we erected cost us about $1,000, the whole amount being raised among our small membership, which did their utmost in the spirit of 2 Cor. 8-3. May God bless them.

I am now regularly preaching every Sunday afternoon in the new building. November 24th I went to California, Mo., to assist Bro. Kroesch in the dedication of the new chapel there, and in a week's meeting. The weather at that time being very unfavorable, we could not do much.

Our services here have been well attended. Great interest has manifested itself in all the branches of our work. God willing, we think to hold a series of meetings about March We also think of organizing a Ladies' Missionary Society during the coming quarter.

Statistics during the quarter as follows:

Sermons preached,	27
Prayer meetings, or Y.P.S. meetings,	15
Religious visits,	71
Tracts distributed,	230

Yours faithfully,

E. UMBACH.

St. Joseph, Mo., Dec. 31, 1895.

Dr. I. T. Tichenor, Atlanta, Ga.

My Dear Brother in Christ,—In my work this month I was somewhat disappointed. When I sent you my last report I was in hopes we would get a step further by this time. I had made preparations for protracted meetings to begin with December 20th. A brother from Kansas promised to help me for a few weeks if the interest shown justified it. But on December 19, unfavorable weather set in, thawing, sleeting and raining so that the streets out here where they are not macadamized yet, were impassable. I waded throug the mud, but as was to be expected, not a single soul was there. And as there was no change in the weather for the better, the meeting had to be postponed. If God wills I shall try again after New Year's, and hope for better results. But I have a hard fight against indifference, Sunday desecration, dead formalism and fanaticism, the so-colled latter day saints trying to win ground.

Now dear Brother Tichenor, permit me to thank you most heartily for your kindness in recommending us to the Ladies' Missionary Society. We have received a very valuable box of goods from Baltimore.

May the Lord bless you and all the noble Christian donors abundantly for what they have done.

Fraternally yours in Christ,

Jacob Staub.

From Brother J. W. Black, Cor. Sec'y for Oklahoma.

Waterloo, Okla., Dec. 30, 1895.

Dr. I. T. Tichenor,

Dear Brother,—At the meeting of our Executive Board I was authorized to extend our thanks to you for your promptness in endorsing our Convention.

Now dear brother, how much can your Board give us in Oklahoma? Then we can know how to arrange the work. I am now on a tour of the field. I find many of our preachers have been compelled to leave their fields to make a support for their families, and their churches are pastorless, and not able to get one on account of the failure of the crops last year.

Dear brother, my heart is made sad and my eyes to weep when I see the destitution and hear the pleadings of our dear brethren and sisters for us to send some one to give them the word of eternal truth. Then when I see our dear brethren in the ministry, some of them without decent clothes to appear before the people, and some have had to quit preaching because they could not even dress decently. Some are living on food that would make you weep to look at, yet thanking God for it, and that He has spared their lives so they can tell to those around them of their dear Saviour and what He has done for them.

Brother Davis has spent all the means he had when he came here trying to keep on the field, and now he has a son just starting out in the work of the Master.

I wish you could just see the field as I do, and hear their pleadings for preaching, so that you could fully understand the needs of the field. Numbers of our preachers have gone to the Indian Territory for the winter; some of them will come back, some will not. Souls are perishing here for the reason that we cannot give them preachers. They are willing to do all they can, but what can they do when they are in a suffering condition themselves. But we have had good rains, and we hope for good crops next year.

Your brother in the work,

J. W. Black.

Habana, Jan. 2, 1896.

Dear Doctor,—I want to show you in this letter my work during this last year, which is as follows. I have had the satisfaction of baptizing eight candidates, two of whom to my greatest joy are

members of the day school. I have nothing to regret for baptizing them, as they have each one fulfilled their duties.

Every Sunday and Wednesday I have preached to my members, and every meeting have had a numerous audience. The Lord's Supper also every month, having, when least, twenty-five at each service.

The day school has 266 pupils, with an average attendance of 115. The Sunday-school is the same, having eleven teachers of both sexes. Oh! my dear brother, it is a sight worth seeing, our school congregated in Sunday-school; although they have poor parents they always come so tidy and clean. I would that you could speak Spanish so you could examine them and see for yourself how much they have improved, both in science and religion. They themselves try to do all they can to help the meeting with their presence and their mites.

The Sunday-school, as is its custom, gathered the collection of the year, amounting to $45, to have the Christmas tree, and we made all the expenses and even bought the tree, which is the very last thing we generally buy. We made a chorus gallery in the hall, measuring 5x2 yards, and added more gas lights. Everything was ready for the 27th; the children had their pieces very well learned and I had spoken to four young ladies, sympathizers with our church, and they were going to sing "A Prayer to God" on that night. I wish you could have heard them, as did my wife and myself, on the night before, as they were trying it, so that you could have judged those four voices and the fervor with which they did it, especially their leader, Miss Marie Louisa Roche. Every one of them are members and organizers of the Conservatory of Music of this city, and this young lady had the kindness to have her piano properly tuned and lend it to us on that occasion, because our organ is out of tune. This quartette were also going to sing hymn 370 of the Hymna published by the American Tract Society. But ah! when everything was ready and nothing else was wanting, I received the order from the superintendent, Mr. Diaz, to suspend the feast. * * * I promised on New Year's Day I would distribute the sweetmeats and the toys, and they were satisfied, for yesterday two hundred and twelve children of both sexes, but exclusively from our school, gathered in my yard and I fulfilled my promise.

I have not written to you before because how I don't know English. * * * We could not keep on our studies as we cannot pay a teacher, because you know it is impossible to draw anything from my salary of $50 and $6 more that Mr. Diaz gives me to help pay the house rent, which is $30.80 in gold. Take the meal from the rest and what is left? I am nearly always owing after I pay my debts Then I can't look outside because my time is taken up helping my wife in the school and in the daily visits to my members and others who are not members. That being my duty as a pastor is why we have not had the pleasure to correspond oftener.

We have heard from Mr. and Mrs. Paine, who wrote to us from Cambridge, Mass., sending my wife a $10 cheque to help us in our Christmas tree. They are well and hope to be with us some time this year.

When will you give us the pleasure of seeing you again? My church has often asked me about you.

Nothing else but the heartiest desire of my church that the Lord may be with you and yours through this New Year.

Your brother in Christ,

JOSE K. O'HALLORAN.

We may know that we have too many irons in the fire if we are always burning our fingers.

Receipts for Home Missions from December 15th, 1895, to January 15th, 1896.

ALABAMA.—Ladies' Society, Midway, box, frontier missionary, $30; Ladies' Society, Prattville, box frontier missionary, $56.21; W. B. Crumpton, cor. sec., $200; W. B. Crumpton, cor. sec., Pura Cova, $2; collections of Sunday schools, Missionary-Day, by Dr. T. P. Bell, $23.01; Ladies' Society, Fayetteville, box frontier missionary, $45; Hartselle ch., by Dr. J. M. Kitchens, $5. Total, $361.22.

Previous reported, $1,933.12. Aggregate since May, $2,294.34.

ARKANSAS.—Friendship Association, O A. McMurty, treas., $6.60; A. G. McManaway, cor. sec., $100; Ladies' Society, Magnolia, box frontier missionary, $25; Ladies' Society, Camden, box frontier missionary, $50.35; Ladies' Society, Pine Bluff, box frontier missionary, $100; Ladies' Society, First ch., Little Rock (additional), box frontier missionary, $3; Ladies' Society, Warren, box frontier missionary (contribution), $10; Ladies' Society, Dardanelle, box frontier missionary, $30; Association Board, by Rev. C. W. Strickland, $10; ch., Melbourne, by Rev. H. T. Vermillion, $3.25. Total, $338.20.

Previously reported, $650.62. Aggregate since May, $988.82.

DISTRICT OF COLUMBIA.—Ladies' Society, First ch., Washington, box frontier missionary, $50; Ladies' Society, First ch., Washington, second box frontier missionary, $50. Total, $100.

Previously reported, $190.15. Aggregate since May, $290.15.

FLORIDA.—Collections of S. S., Miss'ry-Day, by Dr. T. P. Bell, $7.87; Ladies' Society Aponka, box frontier missionary, $55.25; Ladies' Society, DeLand, box frontier missionary, $117; Ladies' Society, Jacksonville, box frontier missionary, $185; Ladies' Society, Leesburg, box frontier missionary, $25; Ladies' Society, Melrose, box frontier missionary, $48.50; Ladies' Society, Lake Helen, box frontier missionary, $32; Ladies' Society, Lake City, box frontier missionary, $30; Ladies' Society, Whitney, box frontier missionary, $14; Ladies' Society, Forest City, box frontier missionary, $26; Ladies' Society, Bethany and Plant City, box frontier missionary, $29.50; Ladies' Society, Oxford, box frontier missionary, $12; Ladies' Society, Orlando, box frontier missionary, $22.50; Ladies' Society, Ocala, box frontier missionary, $50. Total, $654.69.

Previously reported, $305.05. Aggregate since May, $959.67.

GEORGIA.—Ladies of Newnan Baptist ch., Cuban Hospital, $10; S. S., Hephzibah, N. B. Frost, Treas., $4; "Thank Offering," W. L. L. Bowen, Jewells, $90; Collections of S. S., Miss'ry-Day, by Dr. T. P. Bell, $43.52; Ladies' Soc'y, Old Midway and Corinth chs., New Ebenezer Ass'n, box frontier missionary, $35; Ladies' Society, Zebulon ch., box frontier missionary, $34.25; Ladies' Society, Stone Mountain, box frontier missionary, $30; Ladies' Society, First ch., Atlanta, box frontier missionary, $60; Ladies' Society, Hephzibah, box frontier missionary, $45.50; Ladies' Society, Marietta ch., box frontier missionary, $55; Ladies' Society, First ch., Augusta, box frontier missionary, $84; Ladies' Society, Athens ch., box frontier missionary, $46.30; "Bright Jewels," Thomasville, box frontier missionary, $60; Ladies' Society, Lagrange ch., box frontier missionary, $53; Woman's Social Mission, First ch., Atlanta, box frontier missionary, $50; Ladies' Society, Wadley ch. (contribution), box frontier missionary, $21; Ladies' Society, Wadley ch., Xmas box frontier missionary, $42; Ladies' Society, Hawkinsville ch., box frontier missionary, $114.27; "Sunbeams," Albany, box frontier missionary, $29; Ladies' Society, Warrenton ch., box frontier missionary, $100; Miss Addie L. Lindsey, Douglassville, 50c.; Duffy-St. ch., Savannah, Norton Frierson, Treas., $27.08; J. G. Gibson, Cor. Sec., $200; J. G. Gibson, Cor. Sec., Indian Missions, $2.70; Cash, Atlanta, $2; Second ch., Atlanta, J. T. Pendleton, Treas., $225. Total, $1,394.22.

Previously reported, $5,584.36. Aggregate since May, $6,978.58.

KENTUCKY.—Woman's Miss'ry Union, Mrs. Hamet Cary, Sec., $2.35; J. W. Warder, Cor. Sec., $1,868.23; Lewisburg Baptist ch., by C. N. Bolinger, $2; Ladies' Society, Henderson, box frontier missionary, $30; Ladies' Society, Locust, box frontier missionary, $67.90; Ladies' Society, Frankfort, box frontier missionary, $46; Ladies' Society, Parkland, box frontier missionary, $52.60; Collections of S. S., Miss'y-Day, by Dr. T. P. Bell, $16.02; Mr. Compton, Colly, through Rev. John F. Purser, for First ch., New Orleans, $5. Total, $2,090.10.

Previously reported, $2,610.41. Aggregate since May, $4,700.51.

LOUISIANA.—Ladies' Society, Valence-St. ch., New Orleans, box frontier missionary, $88.25; "King's Helpers," Valence-St. ch., New Orleans (contribution), box frontier missionary, $39.25; "Sunbeams," Valence-St. ch., New Orleans (contribution), box frontier missionary, $16.30; First ch., New Orleans, by Rev. John Purser, for First ch., $69. Total, $203.80.

Previously reported, $319.60. Aggregate since May, $523.40.

MARYLAND.—W. B. H. M. Soc'y, of Md., Young Ladies' Band, Eutaw Place ch., Baltimore, box frontier missionary, $246.70; Fourth ch., Baltimore, F. R. Harbaugh, Treas., $11.63; Seventh ch., Baltimore, L. H. Bennett, Treas., $20.50; W. B. H. M. Soc'y, of Md., Brantley ch., Baltimore, box frontier missionary, $182; W. B. H. M. Soc'y, of Md., Franklin Square ch., Baltimore, box frontier missionary, $192; W. B. H. M. Soc'y, of Md., Young Ladies' Auxiliary, Franklin Square ch., Baltimore (contribution), box frontier missionary, $8; W. B. H. M. Soc'y, of Md., Franklin Square ch., Baltimore, $100; W. B. H. M. Soc'y, of Md., Eutaw Place ch., Baltimore, box frontier missionary, $350.12; W. B. H. M. Soc'y, of Md., "Wide Awake Band," Eutaw Place ch., Baltimore (contribution), box frontier missionary, $2.50; W. B. H. M. Soc'y, of Md., North-Ave. ch., Baltimore, box frontier missionary, $82; W. B. H. M. Soc'y, of Md., "S. S. S.," North Ave. ch., Baltimore (contribution), box frontier missionary, $15; W. B. H. M. Soc'y, of Md., "Chapel Workers," North Ave. ch., Baltimore (contribution), box frontier missionary, $5; W. B. H. M.

Soc'y, of Md., "Ready Reapers," First ch., Baltimore, box frontier missionary, $77; W. B. H. M. Soc'y, of Md., Franklin Square ch., Baltimore, German work, $15; W. B. H. M. Soc'y, of Md., "The King's Daughters," Franklin Square ch., Baltimore, German work, $5; W. B. H. M. Soc'y, of Md., Fulton Ave. ch., Baltimore, box frontier missionary, $252.75; W. B. H. M. Soc'y, of Md., Seventh ch., Baltimore, box frontier missionary, $118.20. Total, $1,683.40.

Previously reported, $3,120.43. Aggregate since May, $4,803.83.

MISSISSIPPI.—Poplar Springs ch., by J. M. Smith, $8; Pleasant Hill S. S., by J. D. Morton, $1.80; Baptist ch., West Point, by Rev. J. L. Sproles, $15; Collections of S. S., Miss'y-Day, by Dr. T. P. Bell, $13.25; W. M. Society, Leland, Mrs. Davis, Pres., $5; T. J. Bailey, Treas. Convention Board, $63.26; Mrs. S. M. Smith, Mayersville, $1.80; Ladies' Society, Silver City, box frontier missionary, $14; First ch., Columbus, by Rev. John F. Purser, for First ch., New Orleans, $75; Mr. Duncan, Meridian, by Rev. John F. Purser, for First ch., New Orleans, $5. Total, $202.11

Previously reported, $957.08. Aggregate since May, $1,159.19.

MISSOURI.—Collections of S. S., Miss'y Day, by Dr. T. P. Bell, $7.90. Total, $7.90.

Previously reported, $2,506.46. Aggregate since May, $2,514.36.

NORTH CAROLINA.—Ladies' Society, Glenville (Western North Carolina), box frontier missionary, $8.75; Ladies' Society, Lumberton, box frontier missionary, $43.80; Ladies' Society, Siler City, box frontier missionary, $20; Ladies' Society, Marshville, box frontier missionary, $11; Ladies' Society, Littleton, box frontier missionary, $27.55; Ladies' Society, Spring Hill and Laurinburg, box frontier missionary, $36.60; Ladies' Society, Reidsville, box frontier missionary, $33.75; Ch., Gibson Sta., by Mrs. M. E. McLaurin, $2; Collections of S. S., Miss'y-Day, by Dr. T. P. Bell, $10.50; J. D. Boushall, Treas., $100. Total, $293.95.

Previously reported, $1,856.57. Aggregate since May, $2,150.52.

SOUTH CAROLINA.—Bethel ch., Spartanburg Ass'n, B. S. Beason, Treas., $21.84; "A Friend," Chester, $5; Little Children, Sardis S. S., Lexington Ass'n, Isabel C. Brooker, Treas., $2; Union Meeting, Edisto Ass'n, M. W. Fox, Treas., $1.78; "Well Wishers," Summerville, frontier missions, $10; Highland Home ch., Reedy River Ass'n, $3.53; Rabun Creek ch., Reedy River Ass'n, 25c.; Collections S. S., Miss'y-Day, by Dr. T. P. Bell, $28.15; Denmark Baptist ch., by Wm. Haynesworth, $3.05; Denmark Baptist S. S., by Wm. Haynesworth, $1.40; Norway Baptist ch., by Wm. Haynesworth, $1.55; Sumter Baptist ch., by Miss Fannie Haynesworth, $16.26; Ladies' Society, Flint Hill ch., box frontier missionary, $25.25; Graniteville Baptist ch., Aiken Ass'n, by Stien Kitching, $9.30; Marion Union, Lower Section, H. G. White, Sec., $8.60; First Baptist ch., Newberry, R. Y. Leavell, Treas., $6.82; S. S., First Baptist ch., Newberry, R. Y. Leavell, Treas., $3.94; Mount Zion ch., J. H. Dodd, Treas., $4; Shiloh ch., Beaverdam Ass'n, by C. L. Craig, $2.30; Switzer ch., J. P. Gates, Treas., $3.05; Bethel S. S., Southeast Ass'n, J. E. Osborn, Sec., $4.42; Hartsville ch., J. M. Lawton, Treas., $7.25; Hartsville S. S., J. M. Lawton, Treas., $4.58; Upper Marion Union, by E. C. Watson, Latta, $38.17; Central Committee, Woman's Miss'y Soc'y, Mrs. John Stout, Sec. and Treas., $67.72; Cheraw ch., by Miss Annie Evans, $5.35; Williston ch., by L. B. Toole, $1.70; Parksville S. S., H. W. Dobey, Sec. and Treas., $4.36; Whitney ch., Spartanburg Ass'n, by W. P. Smith, $2; Cherokee ch., Spartanburg Ass'n by W. P. Smith, 59c. Total, $294.21.

Previously reported, $2,504.11. Aggregate since May, $2,798.32.

TENNESSEE.—Ladies' Society, Trezevant, box frontier missionary, $30; Newport ch., L. G. Duyck, $2.06; Collections of S. S., Miss'y-Day, by Dr. T. P. Bell, $17.69; Ladies' Society, Harriman, box frontier missionary, $85; S. S., Fairview ch., Midland Ass'n, by R. R. Rouch, $1.60; W. M. Woodcock, Treas, $1.63.29; W. M. Woodcock, Treas $189. Total, $488.64.

Previously reported, $3,176.96. Aggregate since May, $3,665.60.

TEXAS.—Mrs. Sue A. Dollar, Gauze, $1; M. D. Early, Gen. Supt. of Missions, $77.65; Collections of S. S., Miss'y-Day, by Dr. T. P. Bell, $13.09; New Bethel Ass'n, W. L. Willis, Treas., 10c.; Ladies' Society, Plano, box frontier missionary, $50; Ladies' Society, Bertram, box frontier missionary, $15. Total, $156.84.

Previously reported, $1,339.12. Aggregate since May, $1,495.96.

VIRGINIA.—Ladies' Society, Lael ch., Culpeper county, Shiloh Ass'n, Ladies' Society, Flat Run ch., Orange Co., Goshen Ass'n, box frontier missionary, $40.92; Ladies' Society, South Boston ch., box frontier missionary (contribution), $30; Ladies' Society, Beth Car ch., box frontier missionary, $50; Ladies' Society, First ch., Roanoke, box frontier missionary, $65.67; Mrs. N. P. Bell, Marionville, box frontier missionary, $10; Ladies' Society, Milestone ch., box frontier missionary, $20; Ladies' Society, Scottsburg ch., Dan River Ass'n, box frontier missionary, $21.08; Ladies' Society, Danville, box frontier missionary, $70; "Sunbeams," Danville (contribution), box frontier missionary, $8.25; Ladies' Society, Skinquarter, Middle District Ass'n, $20.60; Collections of S. S., Miss'y-Day, by Dr. T. P. Bell, $5.25; Young Ladies' Society, First ch., Richmond, box frontier missionary, $75; Ladies' Society, Union ch., Valley Ass'n, box frontier missionary, $55; Norvell Ryland, Treas., $500; "Fannie Mercer Missionary Soc'y, Alexandria, box frontier missionary, $69; Ladies' Society, Boydton, Concord Ass'n, box frontier missionary, $70; Ladies' Society, Hampton, Accomac Ass'n, box frontier missionary, 29. Total, $1,239.77.

Previously reported, $5,206.77. Aggregate, $6,446.54.

MISCELLANEOUS.—Collections S. S., Miss'y-Day, Belgrade, Montana, for Diaz, by Dr. T. P. Bell, $1.70. Total, $1.70.

Previously reported, $82.15. Aggregate since May, $83.85.

Grand total for the month, $9,510.68.

Previously reported, $32,351.00. Aggregate since May, $41,861.68.

Woman's Missionary Union,

AUXILIARY TO S. B. C.

MOTTO: "GO FORWARD."

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☞Editorial communications to this department should be addressed to Miss ALICE ARMSTRONG, 1423 McCulloh street, Baltimore, Md. Orders for literature, which must be accompanied with money, stamps, postal notes or orders, should be sent to Maryland Baptist Mission Rooms, 9 W. Lexington St., Baltimore, Md.

MISSION-CARD TOPIC FOR FEBRUARY, 1896.

COLORED PEOPLE.—"And whatsoever ye do in word or deed, do all in the name of the Lord Jesus." Institutes have been held in Kentucky, Alabama, Georgia and Texas. Increased interest in work among colored women and children.

STUDY TOPICS.—*Read Luke 10: 27. Who is my neighbor? What will solve the "Vexed Question?" The Fortress Monroe Conference. Favorable position of Southern Baptists for helpfulness. Responsibility to help.*

PROGRAM FOR FEBRUARY, 1896.

SUBJECT—THE COLORED PEOPLE.

"What are Christians put into the world for but to do the impossible in the strength of God?"

GENERAL ARMSTRONG.

1. Chant—The Lord's Prayer.

2. Item—*Industrial Development of the Colored People.*—"We must get hold of something to make us of benefit to the community; we must produce something to show the world we are worthy of recognition. The South presents to us the great advantage that there are no prejudices here against our employment in trade"—*Booker T. Washington.*

3. Scripture—Matt. 25: 31-46.

4. Prayers for light and guidance.

5. Hymn—"God moves in a mysterious way."

6. Discussion—Have the Colored Peo-

ple been helped or harmed by being brought to America?

7. Let the president present the plan of "Mothers' Meetings,"—a work *with* and *for* the colored women, followed by prayer.

Hymn—"He that goeth forth with weeping."

9. Leaflet—"Help for the Negroes; What? How?" by Rev. Dr. T. P. Bell.

10. Business—Roll-call, Reports, etc.

11. Individual experiences of ways of helping the Colored People in the home and outside of it.

12. Collection. Hymn—"Sweet hour of prayer."

Monthly Missionary Literature.

FOR CHURCH CONCERTS AND MISSION SOCIETIES.—With the subject for the month of February, "the Colored People," a leaflet called "Help for the Negroes; What? How?" has been written by Dr. T. P. Bell We cannot sufficiently emphasize in comment the Christian common sense which pervades this leaflet from beginning to end. It is from a man of experience, not theory, on a vitally practical point that cannot afford to be theorized upon. The keynote is help *with*, rather than *for*, the colored people. Dr. Bell has put into words the sentiment of a vast majority of southern whites, and a growing number of negroes. We shall feel the sentiments all the more strongly for their expression, and are sure that this little leaflet will be as one of the leaves of the tree of life, "for the healing of the nations." May it be! Price, 3 cents. Maryland Baptist Mission Rooms, 9 west Lexington street.

FOR YOUNG PEOPLE'S SOCIETIES AND BANDS.—*The Yonng People's Leader* (Baptist Sunday-School Board, Nashville, 75 cents per annum) is published weekly with an admirable and very full program on the prayer and topic, "The Colored People." Mr. Richard Hall, a practical leader of a young people's society, fits these programs to young people's needs. No leader of young people who would be in touch with the mission work of S. B. C. can afford to be without this valuable help. For the still younger ones, *Kind Words*, fourth page (Baptist Sunday-School Board, Nashville, 50 cents per annum), is weekly supplied with information in program, catechism, history, story, illustration, poem, blackboard, etc. It needs only to be seen to commend itself as an aid.

The Mission Journal (Richmond, Va., price 50 cents), now combining the Foreign, Home and Woman's Missionary Union departments, should be in the hands of every Southern Baptist who loves missions and would keep abreast of the work done by his and her own agents, the boards of the convention. $1.75 will secure all three; no better investment could be made to create and stimulate a true interest in the most important topic of the world's history—missions. It was Christ's last thought; it should be our first Is it?

'Just a mesh at a time, my child!
It's not so hard as you think;
Slip in the shuttle, draw up the loop
Without a knot or a kink.
So, one by one those tiresome holes,
That seem so many to mend,
Will all be done, though you hardly guess
Just how, when you come to the end."

A Negro's View of the Problem.

Ignorant and inexperienced, it is not strange that in the first three years of our new life we began at the top instead of the bottom; that the seat in Congress or the State Legislature was more sought than real estate or industrial skill; that the political convention or stump speaking had more attractions than starting a dairy farm or truck garden. There is no defense or security for any of us except

in the highest intelligence and development of all.

The wisest among my race understand that the agitation of questions of social equality is the extremest folly, and that progress in the enjoyment of all the privileges that will come to us must be the result of severe and constant struggle, rather than of artificial forcing. No race that has anything to contribute to the markets of the world is long in any degree ostracised. It is right and important that all privileges of the law be ours, but it is vastly more important that we be prepared for the exercise of these privileges. The opportunity to earn a dollar in a factory just now is worth infinitely more than the opportunity to spend a dollar in an opera house.

BOOKER T. WASHINGTON.
Literary Digest.

The White Man's View of the Problem.

In the main, the negro has to work out the problem of his own uplifting for himself, and the best thing we can do is to stand by, not attempting to direct, but always ready to help. There has been in almost all the efforts made in his behalf in the past, too much of a disposition to direct; this growing naturally out the once existing relations of the races, in which one did all the thinking and planning and providing for the other. Let us recognize the Negro's independent manhood; let him see that we realize that he has to work out his own race problem, and at the same time make him appreciate that we are in full sympathy with him in his difficult task, and that that sympathy is of the active kind which holds us ever ready to help him.

REV. T. P. BELL,
"Help for the Negroes; What? How?"

Frontier Boxes.

From the following W. M. U. Societies boxes of supplies, valued as below, have been reported as sent to home missionaries since December 10th: Old Midway and Corinth Churches, New Ebenezer Association, Ga., $35; Zebulon Church, Ga., $34.35; Stone Mountain Church, Ga., $30; Waverly Church, Baltimore, Md., $160; "Armstrong Society," Columbus, Miss., $45; Zion Church, Accomac Association, Va., $37; Franklin Church, Portsmouth, Va., $66.35; Leigh Street Church, Richmond, Va., $130; Warrenton, Potomac Association, Va., (additional), $8; Lexington, Va., $66; Beulah and Hebron Churches, Va., $53.76; Lee Street Church, Baltimore, Md., $214.36; Lee Street Church, Baltimore, Md., (contribution), $17.50; Lael Church, Culpeper, county, and Flat Run Church, Orange, county, Va, $40.92; First Church, Atlanta, Ga., $60; Fannie Mercer Miss'n'y Society, Alexandria, Va., $69; Midway, Ala., $30; Prattville, Ala., $56.21; Glenville, N. C., $8.75; Lumberton, N. C. $43.80; Siler City, N. C., $20; Marshall, N. C., $11; Littleton, N. C., $27.55; Spring Hill and Larinburg, N. C., $36.60; Reidsville, N. C., $33.75; South Boston, Va. (contribution), $30; Beth Car, Va., $50; First Church, Roanoke, Va., $65 67; Magnolia, Ark, $25, Camden, Ark., $50.35; Pine Bluff, Ark., $100; First Church, Little Rock, Ark. (additional), $3; Warren, Ark. (contribution), $10; Trezevant, Tenn., $30; Mrs. N. P. Bell, Marionville, Va., $10; Millstone Church, Va., $20; Scottsburg Church, Dan River Association, Va., $21.08; Valence Street Church, New Orleans, La., $88 25; "King's Helpers," Valence Street Church, New Orleans, La (contribution), $30.25; "Sunbeams," Valence Street Church, New Orleans, La. (contribution), $16 30; Henderson, Ky, $30; Locust, Ky, $67.90; Frankfort, Ky., $46; Parkland, Ky., $52.60; First Church, Washington, D. C., $50; First Church, Washington, D. C, $50; Danville Va, $70; "Sunbeams," Danville, Va (con-

tribution), $8.25; Skinquarter Church, Middle District Association, Va., $20.60; Young Ladies' Band, Eutaw Place Church, Baltimore, Md., $246.70; Brantly Church, Baltimore, Md., $182; Franklin Square Church, Baltimore, Md., $192; Young Ladies' Auxiliary, Franklin Square Church, Baltimore, Md. (contribution), $8; Franklin Square Church, Baltimore, Md., $100; Eutaw Place Church, Baltimore, Md., $350.12; "Wide Awake Band," Eutaw Place Church, Baltimore, Md. (contribution), $2.50; Franklin Square Church, Baltimore, Md. (contribution to German Work,) $15; "The King's Daughters," Franklin Square Church, Baltimore, Md. (contribution to German Work), $5; North Avenue Church, Baltimore, Md., $82; "S. S. S.," North Avenue Church (contribution), Baltimore, Md., $15; "Chapel Workers," North Avenue Church, Baltimore, Md. (contribution), $5; Flint Hill, N. C. $25.25; Dardenelle, Ark., $30; First Church, Richmond, Va., $75; Enon Church, Valley Association, Va., $55; Hephzibah, Ga., $45.50; Marietta, Ga., $55; First Church, Augusta, Ga., $84; Athens, Ga., $46.30; Thomasville, Ga., $60; La Grange, Ga., $53; Woman's Social Mission Society, First Church, Atlanta, Ga., $50; Wadley Church, Ga. (contribution), $21. Wadley Church, Ga., $42; Hawkinsville, Ga., $114.27; "Sunbeams," Albany, Ga., $29; Warrenton, Ga., $100; Harriman, Tenn., $85; "Ready Reapers," First Church, Baltimore, Md., $77; Apopka, Fla., $55.25; De Land, Fla., $117; Jacksonville, Fla., $185; Leesburg, Fla., $25; Melrose, Fla., $48.50; Lake Helen, Fla., $32; Lake City, Fla., $30; Whitney, Fla., $14; Forest City, Fla., $26; Bethany and Plant City, Fla., $29.50; Oxford, Fla., $12; Orlando, Fla., $22.50; Ocala, Fla., $50; Silver Creek, Miss., $14; Fulton Avenue Church, Baltimore, Md., $252.75; Bertram, Texas, $15; Plano, Texas, $50; La Fayette, Ala., $45; Boydton, Concord Association, Va., $70; Hampton, Accomac Association, Va., $129; Seventh Church, Baltimore, Md., $118.20; First Church, Houston, Texas. $75; Newport News, Va., $25; "Sunbeams," First Church, Birmingham, Ala., $70; B. Y. P. U., First Church, Birmingham, Ala. (contribution), $5; Bessemer, Ala., $50.63; Monroe, Ga., $65; Summerville, Ga., $27.65; Jewells, Ga., $60; Independence, Mo., $35; New Franklin, Mo., $30.05; Sunrise, Mo., $7.40; Pilot Grove, Mo., $31; First Church, St. Joseph, Mo., $60; Keytsville, Mo., 50; Good Hope, Mo., $39.75; Moberly, Mo., $55; Marshal, Mo., $34.15; Miss Sinklie Marshall, Springfield, Mo., $25; Upper Seneca Church, Montgomery county, Md. (contribution), $10.50; Salem Church, S. C. (contribution), $3.76. Total, $6,631,38. Previously reported, $9,066.95. Total, $15,698.33.

ANNIE W. ARMSTRONG.

Christmas Envelopes Distributed

Alabama, 3,315; Arkansas, 1,225; Florida, 3,500; Georgia, 18,050; Kentucky, 2,250; Louisiana, 2,000; Maryland, 2,640; Mississippi, 1,040; Missouri, 4,725; North Carolinia, 1,675; South Carolina, 6,000; Tennessee, 9,000; Texas, 8,248; Virginia, 9,124; West North Carolina, 1,500; Total, 74,292.

No report of returns through envelopes has as yet been received by corresponding Secretary, W. M. U. We hope to be able to present it in our next issue.

Week of Self-Denial.

The second week in March, from 8 to 14, inclusive, is the time appointed for the week of self-denial. The recommendation of the Home Board, as unanimously adopted in Washington, planned for this observance. Also the *total* of $25,000 for the Home Board, with its suggested apportionment to the States, and the week of self-denial with all other plans adopted as spiritual uplifts and

practical methods for securing the $25,000, were the vote of the annual meeting. As it was the decision of each one of us through our representatives sent to Washington, let us look forward to this week earnestly and prayerfully.

Perhaps sacrifices have already been made till there seems no further opportunity to make more. We are serving a loving Master, who knows all the minutest circumstances of each individual history. He can make opportunities unsuspected by us, if we only have eyes opened to see his finger pointings. Let us pray for such vision with willing steps to enter the opened paths. Perhaps there are others of us who take out our own part first and give of what may be left to the Lord. We have need to pray earnestly that Christ's words may be made clear: "Seek *first* the kingdom of God." And we have, one and all, to appreciate, as has been the high privilege of but a few of God's saints, that it is given to us, unworthy us, to add to the glory of God. Christ in his coming to earth, was the shadowing forth of that glory, the love of God, and we are permitted to follow in his footsteps, denying ourselves, to be to others true followers of "the brightness of the Father's glory." This motive is higher even than the salvation of the heathen; it has caught the echo of the song before the throne. Such a motive in living would raise the smallest of our lives to rank with the services of an archangel, and the least of our gifts to the endless value put upon them by Christ himself.

A. D.

Executive Committee Notes.

January 14, 1896.—Letters written during the month, 690; postals, 12.—Frontier boxes reported, 102; value, $6,632; totel value, $15,699. This amount thus early in the season is already $3,000 ahead of last year's total, with more boxes yet to be reported. As the names in hand of all the missionaries have been given to societies, it has been decided to give out no more names of missionaries, except it be in the case of new appointees of the Home Board, who have not yet been assisted. This kindly service now grown to such large proportions, has not only been rendered more extensively this year than ever, but has been more promptly done, giving all the greater benefit. Application was made by a society in Ohio for the name of an S. B. C. missionary, to whom a box might be sent. The party was referred to the Ohio State Board. Still pressing the request, Dr. Tichenor's advice was sought. He thought it unwise to accept the kindly act, to encroach in the slightest degree upon the district in charge of the Home Mission Society of New York. We believe this deference to the rights of others should ever be maintained. Christian courtesy counts for more than business shrewdness in the affairs of God's kingdom, however much the latter may be lauded and followed.

The distribution of the Christmas envelopes is given elsewhere in detail.—The week of prayer has been very generally observed and enjoyed; the fruits are to be gathered later in the renewed interest, greater energy, larger gifts for the work of missions.—From different States come most encouraging news of the active efficiency of central committees, and the willing co-operation of societies in the plans of work. A bright outlook is ahead.—Miss A. W. Armstrong and Mrs. Turnbull visited Washington in response to several calls, showing a growing interest in W. M. U. methods of work. Three boxes have already been sent from the District and two others are preparing.

[NOTE.—A large list of new appointees in Texas has just been received, Jan. 21, A. W. A.]

Now is the time to send fifty cents for THE JOURNAL one year.

Report of Mothers' Meetings and Industrial Schools of Colored Women and Children, Held in Baltimore for the Year May, 1894-95.

This line of work was inaugurated in 1892 by several ladies offering to aid Rev. L. J. Montague, who was then missionary of the Home Board, by establishing a Mothers' Meeting at a mission of which he had charge in Baltimore. The work was started with an attendance the first day of five teachers and two scholars. The idea was to invite the colored women to meet for two hours once a week and occupy the time in sewing on garments which would be given to them when completed. To teach sewing, however, was not the principal reason for starting this work, but an earnest desire to help those spiritually who could be gotten to attend. During the session various exercises were conducted by the ladies in charge, presenting Scripture truths in varied form. A half hour before the close of the meeting Mr. Montague was invited each week to make the meeting a visit and give a short address. With a membership of but seventeen, the idea got abroad that only women of his church were invited to attend, which was an entirely an erroneous impression. For several weeks the attendance was small. Shortly, however, girls from a neighboring day-school came in. While the intention had not been to have children at the meeting, it was thought better to allow them to come and instruct them also; so, since that time, both women and children have been in attendance. It has been found to work quite well, having varied ages, as the grown persons are in separate classes from the children and the general teaching seems to be alike enjoyed by women and children. The school is formed into classes, a lady taking charge of each class. The women and girls are taught to sew, and the garments, when made, are given to them. There has been a marked improvement in the manner and behavior of the children, and their readiness and aptness to learn has been very gratifying. Many Scripture verses have been memorized.

The work has steadily grown from one school, organized in 1892, to four carried on successfully in the winter of 1894-95, the same plan being adopted in all with some slight variations. The money needed to do this work has been provided by the Home Mission Board, S. B. C., with the exception of one school, funds for which were given by a white church in the neighborhood. The schools have been conducted and carried on by ladies from various white churches in Baltimore. No missionaries are employed to do this work.

Report of the Different Schools for the Winter of 1894-95

TRINITY CHURCH.

(REV. G. R. WALLER, PASTOR.)

Organized November 8, 1894, with an attendance of 43. The number and interest increased from week to week. There have been over a thousand in attendance during the winter, average 53. The Sunday-school lesson taught each week was a source of profit and interest to all. Many have learned alphabetical Scripture texts. New classes have been formed in the Sunday-school from the Industrial school, and it has been a general uplift to the church work. There have been several conversions resulting from influences brought to bear upon the children in the Industrial school. Even the smallest scholars seem to realize that the school has been held for their spiritual welfare. A sick little girl being visited by her teacher, showed her apron pinned on the wall, saying: "It is my Lord's apron." She had made it at the school and would always and only wear it upon the Sabbath. Sewing has been made a secondary feature, though due time and attention have been given to it. 106 garments have been given out, not including handkerchiefs and patchwork. Many of the women at the last session expressed themselves as being much pleased with the school, and regretted they had not started earlier in the year to attend, and all hoped the school would be opened again next year. A novel

feature in the school is a large class of boys who have learned to sew nicely and behave well. The order has been excellent. The school will close the last Thursday in April, when there will be a donation party of provisions, to be given to the Colored Orphan Asylum.

MACEDONIA CHURCH

(REV. A. B. CALLIS, PASTOR).

School organized Nov. 10, 1894.

Number on roll,	95
Average attendance,	61
Number of sessions,	19
Number of garments made,	106
Aprons, bags and handkerchiefs,	80
Penny collections for the Colored Orphanage,	$6,50

ANTIOCH CHURCH

(REV. J. W. SCOTT, PASTOR).

Organized, October 1894. Re-organized October 6, 1895, with four teachers and thirty-one scholars. The attendance gradually increased and there is now on roll sixty-three, with an average attendance of forty-five. It has been difficult to secure teachers, but those who have engaged in this work have felt that God's blessing has attended the efforts made, and the children have memorized many passages of Scripture. Forty-two pieces of clothing have been made beside patchwork. A festival was given at Christmas. The money needed to carry on this school was supplied by the Waverly (white) Baptist Church.

FAITH CHAPEL

(REV. D. G. MACK, PASTOR).

This chapel is situated in a part of the city where there are few Baptists. Meetings have been held every Thursday with an average attendance of thirty children. The Sunday-school lesson has been taught each week by a colored woman, whose knowledge of the Scripture and desire for the salvation of souls eminently fitted her to give such instruction. During the sessions, while sewing, instructive stories were told and verses of Scripture and hymns learned. When the school closed, a work-box was given to the girl who had made the greatest improvement in sewing, and a card to each member of the school.

In connection with the Mothers' Meeting and Industrial Schools it might be well to mention an orphanage which has been established for colored children. About a year ago a colored woman, feeling the great need there was to have some place where children could be placed under Baptist influence, whose parents were either unable or unwilling to care for them, started a home and interested several other colored women in this much-needed charity. They struggled on heroically, but reached a point where their limited finances could not provide what was needed to give shelter to twenty-eight children then in their charge. An appeal was made to the president of the Woman's Baptist Home Mission Society for assistance. After consultation with others, and having now for years been working not only *for* but *with* the colored people, and finding it was possible to secure needed assistance, a request was made by her for the pastors of the colored churches to meet and decide whether they would establish a Baptist Orphanage in Baltimore for colored children (where there is a population of over 75,000 colored people), taking in charge those that this woman had gathered together. The matter was thoughtfully and prayerfully considered, and said orphanage is now in successful operation, with a board of trustees composed of colored pastors; a board of managers, which consists of two colored women from each church; and an advisory committee composed of the secretary of the State Board, the vice-president of the Home Board, president of the Woman's Baptist Home Mission Society of Maryland, and three other ladies. The idea is not for the white churches to support this orphanage, but the colored churches will provide the money needed themselves. The advisory committee, though, will in all times of need be ready and willing to aid. Twenty-one children have been committed to the orphanage during the year by the agent of the Society for the Protection of Children. The entire number in the institution during the year has been forty-two. Present number twenty-six.

ANNIE W. ARMSTRONG.

[NOTE.—At date, January, 1896, there are forty-two children in the Institution.]

Band Department.

[Edited by Miss F. E. Heck, Raleigh, N. C.]

Leaders of Band who regret that there are no new or startling facts to give the children on the subject for this month's study—"Mission Work Among the Colored People"—are advised to look around in their own communities for some practical work that the children may do in this mission field. Nowhere in the South can we look far, with seeing eyes, without finding some colored person who is needing either spiritual or physical aid. A practical demonstration of how children may help will be worth more than many thrilling facts.

A Letter from a Missionary.

Dear Young Friends,—I have something to write you about "Chinese Sunday-schools."

Sunday and Sunday-schools are known only where the Bible and Jesus are known. There are Sunday-schools in China, and they are doing much to make the Chinese boys and girls happy and and their lives brighter and better, leading some of them to love and trust Jesus. It is not easy to get some of these boys and girls into Sunday-school. Let me tell you some reasons why. You know the Chinese are afraid of foreigners. The foreigners appear so strange with their peculiar dress, white complexion, and, oftentimes, light hair and large, round, light-colored eyes, with long, prominent noses; and they speak a strange language --all so different from the Chinese; and live in strange houses, eat strange food, and do such remarkably strange things. Everything they do and say is strange, and is therefore supposed to be suspicious. The report goes about among the Chinese people that the foreigner sprang up out of the ocean, like the ancients say Aphrodite, the heathen goddess, sprang from the sea-foam; hence the foreigners are called "People of the Ocean." The grown people teach the children to fear us, by telling them the foreigner will seize them; use some magic power to change them into sheep or pigs, thus carry them away, and when they are hidden, change them again to boys and girls, take out their eyes and hearts, and from these make some potent drug, with which they can change lead into silver and brass into gold. Many grown people believe these ridiculous stories, and will not allow their children to come near us Others fear that if their children come to our schools we will give them a kind of pill which will afterwards put them completely in our power to do or say anything we desire. It is only in this way that they can account for some grown people and children becoming Christians and joining our churches. Hence they fear to have their children come near us. Others who have learned better than to believe these foolish reports, will not consent to take their children from heathen schools, workshops, and from the fields, to come to the Sunday-school.

Still we do get some children to come, and they learn to love the Sunday-school just as children in Christian lands.

Now let me tell you some things about the Sunday-school that these children take special delight in. The clean, warm Sunday-school room in winter, and the cool, well-ventilated house in summer. Thir homes are dirty. In winter cold and cheerless, without fires; in summer, hot and close, without good, airy win-

dows and plenty of light. They come among people who are clean, well-behaved, and kindly-interested in them. Then there is the music and singing. The Chinese have no music worthy of the name, and the organ, and the sweet songs which we delight to sing in our Sunday-schools are like a glimpse into heaven, almost, with the music of heaven and its joys. They delight to sing, and most of them soon learn to sing. They take pleasure in hearing the Bible stories—of Joseph, Moses, and of Samuel, and the sweet story of Jesus. In heathen schools the teachers do not try to interest their pupils, but teach them for years in books that are dry and dull, and of which they understand almost nothing at all. But in the Sunday-school it is all so different. Here the Sunday-school teachers tell them in their own language, in the simplest way, all these beautiful stories, and try to win their young hearts to love and trust Jesus, instead of fearing the hideous idols and the many evil spirits which they have been taught to believe fill their homes, the fields, the streets, and all the air about them. In this way the Sunday-school becomes an attractive place, and they carry the good news to their homes. Let us pray God to bless the Chinese Sunday-schools, to increase the number, and to help us bring many more children into them than we have now. In conclusion I want to say, send all the picture-cards of various kinds that you can collect to Brother Britton, or to Brother L. W. Pierce, Chinkiang, China. The Chinese children are delighted to get one of these, and the missionary has a descriptive text written in Chinese on each one given away, so that the gospel goes into many children's hearts and homes in this way. Make them into small packages and send them by mail to Rev. T. C. Britton, Soochow, China, or to Rev. L. W. Pierce, Chinkiang, China, or to any other missionary in China.

Truly your friend,

L. W. Chappell.

Forestville, N. C., Jan. 10, 1896.

Would He?

F. E. S. H.

"Kut-a-rut! Kut-a-kut! Kut-a-cut!" cackled the speckled hen in the barn-yard behind the white farm-house.

Inside of the house it was very still. The early Sunday dinner, which left the servants at liberty to go to church, was over, and nurse and cook were gone. Mrs. Stern, who was half sick, was trying to get a nap upstairs, while Ruth minded baby Tommie in the sitting-room.

"Kut-a-rut! Kut-a-kut! Kut-a-cut!" cackled the hen again.

"There," said Ruth, running to the window, "there's another Sunday egg. I 'most believe Scratch knows all the Sunday eggs go to missions. She never misses. Here, Tommie," she added, lifting him up, "look out here. Arthur will bring the nice white egg Scratch has laid in a minute."

Ruth and baby Tom stood at the window and waited. The news about the new mission egg had gone all over the barn-yard.

"U-er-e-er-e-u!" shouted the rooster.

Kut-a-rut! Kut-a-cut!" cackled the hen.

But Arthur did not come.

"I'm afraid sumtin's the matter with him," said Ruth to baby, for Ruth was eleven and Arthur ———, and she felt she must see that he did not get into mischief while mama slept.

"He loves to get the eggs so, I can't think where he is," she said anxiously.

Wrapping a shawl around baby and herself, she went out, not to hunt the eggs, but the boy.

She did not have to search long. A discordant sound which she at first thought was loud crying came from the two-roomed house of Aunt Angie, the cook, which stood in one corner of the big farmyard. Arthur was strictly forbidden on Sunday to play with the five

little black children who lived there, but Ruth suspected in a minute that he had disobeyed this order, and that he had something to do with the unusual noise at Aunt Angie's. Shifting baby to a more comfortable position under the shawl, she hurried toward the little house.

The window was low and she looked in.

The noise she had heard was not crying but singing. Aunt Angie, according to her usual custom, had gone to the little colored church two miles away, leaving the five grandchildren to care for themselves. She had, however, taken the precaution to tie Annabellestatia, the youngest, by one leg, to the bed, lest she might fall into the fire. The other four were seated on split-bottomed chairs in a circle around Arthur. Evidently they were playing church, and Arthur was the preacher.

"I'm gwine to shout," said Malvina, the oldest of the black children, as the singing ended, and just as the young preacher rose to announce his text.

"Glory! Glory! Glory!" she screamed, jumping up and down and clapping her hands. Lucretia, Sarsapilla and Haggai joined her with a will, while Annabellestatia hopped up and down on one leg and shouted too.

"Hush! Hush!" screamed the preacher at the top of his voice. "Hush, I say! Don't you know people don't shout till after the preaching."

But his remonstrance was of no avail. The more Arthur called to them to be quiet the more they shouted,

"Glory! Hallelujer! Hallelujer!"

Ruth felt that it was time to interfere. She opened the door and came in with baby in her arms. The noise subsided.

"What on earth do you mean?" she said severely to the congregation in general, and Arthur in particular.

"We're havin' ch'uch," they all explained in a breath, ashamed before her righteous indignation.

"Church, indeed!" answered Ruth. "Who ever heard such a noise in church?"

"Lor, Miss Ruth, we's jes happy," apologized Malvine.

"Happy! What about?"

"How'd I know? That's what folks does at ch'uch."

"What church?" asked Ruth scornfully.

"Black folks' chu'ch," said Sarsaparilla, joining in. "Yo' ma says da dun know no better"

Something stirred in Ruth's heart. If they did not know, whose fault was it?

"Did you ever shout, Prillie? she asked.

"Cos," answered Sarsaparilla promptly.

"What made you? Were you happy?"

"Dun know," answered the black child, looking down.

"I knows," said Malvine. "It's cos yo's got on yo' clean close, an' yo' har's dun ropped, an'—dar yo' is."

"Oh, Malvine! You ought to know better than that. You're as old as me," said Ruth, shocked at the confession.

"Nobody dun tol me," said the girl, half defiantly.

"Well, I'll tell you," said Ruth. "You all sit down right here"

And before Ruth knew it she was telling the five little black children the story of how the angels sang the good news of the Savior's birth "That was something to be happy over," she said

Little Tommie was asleep in her arms before she was half through.

"I must go now," she said, as the heavy little head slipped from her shoulder. "I'll tell you the rest next Sunday."

"Please, mam," cried all the black children.

"It'll be jes like our white-folks Sunday-school," said Sarsaparilla.

"Don't you think Christ would teach 'em if He lived here, mama?" she asked, as she tucked Tommie up on the lounge.

"Yes, dear, I am sure He would," answered her mother. But the little girl did not see the blush that crept over her face. Yes, she was sure He would; but she, His friend, had never given it a thought.

A Hundred Ways

Below are given "One Hundred Ways for Little Folks to Raise Mission Money." Let children and youth scan the list carefully, select what will fit their case, and go to work:

By making and selling: Dish-cloths, sweeping-caps, holders, pin-balls, pin-cushions, lamp-lighters, glass-wipers, cutlery-bags, book-marks, needle-books, slumber-robes, broom-holders, shaving-cases, hair-combers, hemstitched wash-rags, clothes-bags, wristers, knit reins, pine pillows, slipper-cases, bread-cloths, hairpin-cases, "scratch-my-backs," toilet-sets, satchets, kettle-holders, splashers, flowerpot-covers, boxes for burnt matches, book-covers, paper-weights, knit garters, Christmas wreaths, Christmas Cards, Easter eggs, Easter cards, card-cases, photograph-holders.

By selling: Old rags, hair-combings, flower-seeds, soap-grease, paper bags to the grocer, vegetables, fruit, currants, hens' eggs, milk from mission-cows, old papers, old boots and rubbers.

By gathering and selling: Wild flowers, herbs, berries, teaberry-leaves, catnip, plantain, chick-weed, pepper-grass, cresses, sassafras-root, cat-tails, thistle-puffs, autumn leaves, potted ferns, pressed ferns, fir and pine for pillows, wild rose leaves for satchets, dultz, snails, scallop shells, sand, soil for plants, feathers from fowls.

By "thank-offerings," the placing a penny in your mite-box under the following conditions (thus thanking God that blessings increase and faults decrease—and by fines for your faults): Every time you are honestly rebuked, read a book, favorite plant blooms, receive a present, forget to say "thank you," speak cross, speak ungrammatically, use a slang phrase, an opportunity for doing good is wasted, forget to close the door gently, receive a reward of merit, receive a letter, are spoken kindly to, have a new friend, are deservedly praised, can speak a good word for an acquaintance, learn a new chapter in the Bible, learn a new song, can play a new piece of music without a mistake, etc.—Woman's Home Mission.

A Boy's Resolve.

Hereby I do resolve and say,
This year I'll be a man,
And do each day, all good I may,
To every one I can.

So many boys and girls have written to me asking for little correspondents among the children of the frontier missionaries, that I must ask those who have not received names to be very patient. The names will come by and by, but it will take sometime to supply all.

FANNIE E. S. HECK.

$100 Reward, $100.

The readers of "The Mission Journal" will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying foundation of the disease and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials. Sold by druggists, 75c.
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